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THE OLD MAN'S DREAM.

BY MRS. M. N. M'DONALD.

An old man slept in his elbow chair,
At close of a Summer day,
And his cheek was fanned by the idle wing
Of a zephyr in its play,
And he recked not the sound of a busy wheel
That was humming its ceaseless lay.

A weary wight was the old man now,
And he slept, though a hammer's fall
Was clinking still, with its heavy stroke,
Close down by the cottage wall;
For he labored all day in the factory,
The busiest of them all.

But he woke at last with a sudden start,
And then with a smile said he,
"Oh a beautiful dream I have surely had
Of a far off countrie;
Good wife, lay by thy wheel a space,
And I'll tell it unto thee.

"Not here by the latticed pane I sat,
Nor slept in my elbow chair,
For my limbs were the active limbs of youth,
So tall and straight and fair,
And my dim old eyes they had found their light,
And dark were my locks of hair.

"I was young again as I once had been,
And I roamed away at will,
With a glad free step o'er a spreading plain
And a bright and breezy hill,
And I was not forced to toil for bread
Within the roaring mill.

"A shadowy veil of golden haze
All over the landscape lay,
And methought, as I looked on the fairy scene,
'Twas the morn of a Summer day;
But never a Summer sun, I ween,
Shone out with such heavenly ray.

"It tinged the breast of a lovely stream
Which flowed though that region wide;
A broad, still river, that peacefully
In the sunlight seemed to glide,
With soft green pastures and flowery fields,
Sloped down to its silver tide.

"And I minded me well if *thou* were there,
Though I was not all alone—
And I said, 'Good wife, shall we meet again?'
Then a low, yet pleasant tone,
Made answer, 'She'll come to thee by and by,
But the time is still unknown.'

"And I laid me down by that shining stream,
'Neath a cool and grateful shade,
Where harps, methought, in the leafy boughs,
A murmuring music made;
And sweet was the rest of that grassy couch,
And the winds that found me played.

"There was no hum of the jarring wheels—
Each sound of labor slept—
And they told me—I saw bright creatures there—
That an endless rest they kept,
And, but that all tears were wiped away,
For gladness I could have wept.

"Our children's faces and forms I saw—
There was not a cloud between—
I knew them all, they were fairer grown,
And yet were the same, I ween;
And they came to my side as they would have come
Had we parted yestere'en.

"I looked on each in my dream but now;
The smile of our gallant son,
And the soft blue eyes of my darling Jean,
With our queenly Marion,
And softly shed o'er each fair young head
A golden glory shone.

"They spake to me kind and loving words,
And pointed me far, to where
The dazzling gates of a city stood
Upreared in the silent air,
And told me the Lord of that happy land
Would give me a portion there.

"Oh, sweet was the calm of my spirit then—
So blessed as I seemed to be,
That I would not have asked another boon
Save this, of a surety,
That thou mightst have shared my joy, good wife,
In that far off countrie."

Another day and another eve,
And the old man slept again
In his elbow chair when his toil was done,
As he sat by the lattice pane,
And the good wife put her wheel aside
And called him, but all in vain.

She called him twice, and she called him thrice,
Her hand on his shoulder pressed,
But he gave no heed, and his silvery hair
Drooped down on his quiet breast,
For the weary man, with his life-toil o'er,
Had passed to the Land of Rest.

From the Christian Remembrancer.

ANCIENT AND MODERN FREEMASONRY.

[Continued.]

Now it is remarkable that the first two species of symbols, those derived from heathen worship, and those derived from the Mason's craft, are found to have been actually in use in one of the most powerful of the Secret Societies in the Middle Ages; a coincidence which gives some sort of color to the opinion that there was a Secret Society, calling themselves Freemasons by way of disguise. Thus Sir Walter Scott, in his novel of Anne of Geierstein, in which he unfolds to us somewhat of the mysterious history of the 'Holy Vehme,' puts the following lines into the mouths of a chorus of that secret order:—

'Measurers of good and evil,
Bring the square, the line, the level;
Rear the altar, dig the trench,
Blood both stone and ditch shall drench.
Cubits six from end to end,
Must the fatal bench extend,—
Cubits six from side to side,
Judge and culprit must divide.
On the East the Court assembles,
On the West the Accused trembles;
Answer, Brethren, all and one,
Is the ritual rightly done?

Here we see at once the use of *masonic* symbolism; and if we follow Sir F. Palgrave into his interesting account of this singular order, we shall find that the Holy Vehme laid claim to

'In Germany,' he says, 'there existed a singular jurisdiction, which claimed a direct descent from the Pagan policy and mystic ritual of the earliest Teutons. It was of the very essence of the Court that it should be held beneath the sky, and by the light of the sun. All the ancient Teutonic assemblies were held in the open air; but some relics of solar worship may, perhaps, be traced in the usage and language of this tribunal. . . . The Court itself is composed of Freyschoppfen, Scabini, or Echevins, nominated by the Graff, and who were divided into two classes, the ordinary and the "Wissenden," or "Witan," who were admitted under a strict and singular bond of secrecy. The initiation of these, the participators in all the mysteries of the tribunal, could only take place upon the "red earth," or within the limits of the ancient duchy of Westphalia. Bareheaded and ungirt, the candidate is conducted before the dread tribunal. He is interrogated as to his qualifications. . . . If his answers are satisfactory, he then takes the oath that he will conceal the secrets of the Holy Vehme; whether restrained by the fear of punishment or the stronger ties of mystery, no instance was ever known of any violation of the secrets of this tribunal. Thus connected by an invisible bond, the members of the Holy Vehme became extremely numerous. In the fourteenth century the league contained upwards of one hundred thousand members. Persons of every rank sought to be associated with this powerful community.

The singular and mystic forms of initiation, the system of enigmatical phrases, the use of signs and symbols of recognition, may probably be ascribed to the period when the whole system was united with the worship of the Deities of Vengeance. . . . Of this connexion with ancient Pagan policy, so clearly to be traced in the Icelandic Courts, the English territorial jurisdiction offers some faint vestiges.'

Now, in thus unfolding some of the characteristics of one of the great Secret Societies, we certainly see a wonderful agreement between their symbols and metaphorical modes of speech and those of the Freemasons. In the Vehmique instutions we have the 'square,' 'line,' 'level,' and other implements of the mason's craft, and also those derived from heathen mysteries, the supposed marks of their heathen descent. All Secret Societies had probably much in common, and bent on heightening the mystery of their origin, were likely to adopt the mystic traditions of heathenism which yet lingered in the world. The modern Freemasons, besides their use of the symbols borrowed from the mason's trade, are perpetually claiming for their secret rites a connexion with the heathen mysteries, and they have the common emblems of heathen worship. The most mystic and most magniloquent Dr. Oliver, of whom we shall say more hereafter, takes one of his bold Munchausen flights in this matter. 'It is an extraordinary fact,' he says, 'that there is scarcely a single ceremony in Free Masonry, but we find its corresponding rite in one or other of the idolatrous mysteries; and the coincidence can only be accounted for by supposing that these mysteries were derived from Masonry.' As we have already said, the Secret Societies borrowed their rites of initiation, their whole apparatus of mystery, from heathen systems. We must also remember that the Holy Vehme was in the height of its power during the fourteenth century, and it was in that century that the sun of the Templars set so stormily.

We now come to the third class of metaphors, symbols, ceremonies, &c., which are derived from the Holy Land; in other words, they are are of a *Crusading* character. This fact favors the presumption that the supposed Secret Society was connected with the Templars. Foremost among the objects which stand in the modern Freemason's mind is the Temple of Solomon. It yields them a multitude of emblems; it is continually spoken of in their books; it supplies a host of emblems for their lodges and processions. Governor Pownall has given perhaps the most rational solution of this importance attached to the Temple of Solomon in the modern Masonic system, which we have already laid before our readers; but as we have plunged into theories, we are ready to be a little Quixotic in defence of the theory before us.

That this use of the Temple of Solomon may be traced to some connexion between a body of Freemasons and the Templars, we are disposed to number among the possibilities, if not the probabilities that are in the world. At first sight the Temple of *Solomon* seems to have no connexion with the Templars. The modern Freemasons saw no connexion; they found in their relics continual mention of this the *first* Temple; they had to account for these allusions. Finding the implements of the mason's craft in their hands, they 'put things together,' as the phrase is, and leapt with the leaping-pole of imagination to the conclusion that the erection of the first Temple was alluded to, and that Freemasonry arose from the circumstances of that erection; the building of that Temple and the mason's tools seemed to fit in with each other; the riddle seemed to be read; and accordingly we have a great deal of grave babbling about the antiquity of their Order; 'It is generally believed,' says Dr. Oliver, 'that Masonry took its rise at the building of King Solomon's Temple.' 'They are said,' quaintly observes the writer of the Glossary, in answer to this amusing assertion, 'to have introduced the art of building in stone. It is more reasonable to suppose that the art of building stone walls is as old as stone quarries, than that this Society is as ancient as Solomon's Temple.' When we inquire into the history of the Templars, we instantly come to a more reasonable solution of the constant use of the term. The order was called 'the Knighthood of the *Temple of Solomon*,' not in allusion to the first Temple built by Solomon, but to their hospital or residence at Jerusalem, which was so called to distinguish it from the Temple erected on the site of that destroyed by Titus.

'On the conquest of Jerusalem by the Arabians,' says Mr. Addison, in his valuable account of the Templars, 'it was the first care of the Caliph Omar to rebuild the Temple of the Lord. . . . This great house of prayer, the most holy Mussulman Temple in the world after Mecca, is erected over the spot "where Solomon began to build the House of the Lord at Jerusalem on Mount Moriah" . . . on the conquest of Jerusalem by the Crusaders, the crescent was torn down from the summit of this great Mussulman Temple, and was replaced by an immense golden cross, and the edifice was then consecrated to the services of the Christian religion, but retained its simple appellation of the "Temple of the Lord." . . . To the south of this holy Mussulman Temple, on the extreme edge of the summit of Mount Moriah, stands the venerable Christian church of the Virgin, erected by the Emperor Justinian . . on the conquest of Jerusalem by the Moslems, this venerable church was called "D'jame al Acsa;" it was enclosed, together with the Mussulman Temple of the Lord erected by the Caliph Omar, within a large area by a high stone wall.

When the Holy City was taken by the Crusaders, the D'jame al Acsa, with the various buildings round it, became the property of the kings of Jerusalem; and is denominated by William of Tyre, "*the palace or royal house south of the Temple of the Lord, vulgarly called the Temple of Solomon.*" It was this edifice or temple on Mount Moriah which was appropriated to the poor fellow-soldiers of Jesus Christ, as they had no church and no particular abode."

'Est præterea,' says William of Tyre, 'Hierosolymis Templum aliud immensæ quantitatis et amplitudinis, a quo fratres militiæ Templi, Templarii nominantur, quod *Templum Solomonis nuncupatur, forsitan ad distinctionem alterius quod specialiter Templum Domini appellatur.*'

Now, when we find a body said to be derived from the Templars' leaving among the plumage with which the modern Society has clumsily adorned itself so much mention of the Temple of Solomon, there seems some sort of ground for believing in the supposed connexion.

And while we are speaking of the objects connected with the Crusades, we come to a curious fact, that the modern Freemasons have thrown out a shoot or sucker, which they call the order of Knights Templars. As though they could not themselves manage all the mystic property which came into their possession, they have assigned to a daughter Society a large stock of their terms and symbols. It will probably surprise some of our readers to hear, that in the midst of this plodding ledger-loving generation, in which the associative principle breaks out in money-making 'companies,' which meet the modern passion for a good per centage, not as of old in orders of Chivalry,—an order of Chivalry still exists, that there are still Knights Templars amongst us, meeting in taverns, singing songs, making speeches, putting on their knighthood for the night, and condescending during the day to measure tapes, to endorse deeds, to fill up pill-boxes, and to cut soap. It is from this daughter of the Freemasons, from the 'Masonic Knights Templars,' as they are called, we get the greatest number of Crusading terms. The following ludicrously solemn account of their proceedings will be found to be full of Crusading language. 'The Supreme Council for England and the dependencies of the British Crown, of Sov. Gr. Insp. Gen. of the 33d Degree of the Ancient and Accepted rite held on Solemn Convocation, at their Grand East, on Tuesday, the 1st day of December, 1846, at the Freemasons' Hall, London, which being closed, all S. P. of the R. S. of the 32d degree, were admitted to their respective ceremonials.

A Grand College of G. E. Knights of the 30th Degree was holden on the 3d of December.

All Knights of St. Andrew of the 29th Degree, and all Knights of the Sun of the 28th Degree, were invited to present themselves at four.

A Sovereign Chapter of Rose Croix of H. R. D. M. was holden at the place and on the day above mentioned.' A dinner, of course, ended these proceedings, and we read that 'Brother Bacon, to commemorate the day, introduced a new refection, *viz,—soup "Supreme Council!"*'

We have now touched upon the three classes of their emblems, figurative forms of speech, and their ceremonies; we saw that the two first were those held in common with one of the great Secret Societies, and the last held by the Templars; and thus the dissection of the symbolism in possession of the modern Society, seems to favor the opinion that there was some secret Society of Freemasons connected with the Templars, probably about the time of their suppression. There is little else to support this opinion. The remaining evidence is slight; it amounts to no more than this, that according to the modern Masonic writers, the old fraternity was under the patronage of the Master of the Order of St. John, A. D. 1500. The Hospitallers of St. John, once the rivals, became the successors of the Templars, and absorbed a large portion of their revenues at the time of their suppression. This would account for the connexion between the Freemasons and the Order of St. John. We should state also that the Grand Festivals of the modern Order are held on St. John's day. In one of the old Lectures of Freemasonry, the tradition is asserted, 'that in the time of the Palestine wars the Masonic Knights, having united with those of St. John of Jerusalem to fight against the infidels, they placed themselves under the protection of that saint, and proving victorious in battle, they agreed, after returning thanks to God, that the Lodges of Masons should forever be dedicated to God and holy St. John.'

We have now done our best for the two theories which we find floating about the world. Supposing that there is truth in both, it does not seem improbable to suppose, that at the time of the suppression of the Templars, a new secret Society was then formed, which adopted the title of 'the Freemasons' to escape suspicion; or, that the Freemasons, which, as a working practical body, was on the point of dying away, was changed into a secret society: or perhaps the higher degrees, the inner circle, the imperium in imperio, merged themselves into a secret society.

We have thrown out these remarks on ancient Freemasonry with much diffidence; and we confess that what we have said of the latter of the two theories before us may be treated as entirely chimerical; but our wish is, rather to provoke some careful examination of the subject, to rouse some true antiquarian spirits from their lair, than to be satisfied with our own skirmishings on this misty field of antiquarianism.

(To be continued.)

From the English Churchman.

We have all along spoken hopefully of the opposition to Dr. Hampden's appointment. There is in it a solidity, and power, and depth, which speaks of the whole body of the Church being stirred from the very centre. It is not so much a movement which might be traced to a single leader, or to an ordinary form of mere activity, but it forces itself out in every quarter; in unexpected jets, here and there, it has displayed itself. Nor is it simply active, but also diffused; it underlies the whole Ecclesiastical society throughout its surface. It shows a pervading real elemental spirit and life in the Church. Without concert, or connexion, or consultation—without Committees and Chairman—without circulars or canvassing—not at all relying on the ordinary mechanism of a protesting move, this display of feeling exceeds in intensity and vigor, in depth and earnestness, as well as in extent, all previous cases with which we are acquainted. None, perhaps, have been more surprised at such a generous and universal outbreak than those upon whom ordinarily has rested the responsibility of directing or assisting public opinion. Public opinion, in this case at least, has sprung far ahead of the activity of the press, or of what are called the arts of agitation. We are carried on rather than impellers of the wave. It is as though there were a general lift and rise of the Church, at least, against this the last and bitterest insult which the secular power in its very wantonness could inflict. That it is a matter of complaint how very little concert there is in the movement, shows how spontaneous it is.

A remarkable feature in this event is that nobody will or can defend either Dr. Hampden or his appointment. The Globe newspaper has it all to itself. The Morning Herald and its twain nonentity have dropped into perilous silence. The sceptical Daily News still, we hear, holds on to its friend. On the other hand, while it is competent in his friends, *si qui sint*, to come forward, we hear of 2 to 100 as in Essex; of one dissentient at another Archidiaconal meeting; of all the Clergy joining in an address, except three or four, in another district, and so on. With all these plain facts occurring—not in Oxford, but in the most widely-scattered and otherwise opposed localities, in Worcester as well as in Exeter—not only in Winchester or Essex, but even in London parishes, to what less than a very high and unusually solemn sense of duty, and of the urgent peril of the emergency are we to attribute this? Party names and animosities, old feuds, estrangements, coldnesses, all seem for once laid aside—as they always are—in the time of an extreme and common danger.

This tells in favor of the Church of England; it is a sign not to be got rid of; it is a mark and note of something which is very much like spiritual life, which can hardly be mistaken for anything else. It seems to prove that in such a spring and throe of vitality and power, there is a real, though hidden strength, which only asks the fitting occasion, such as the present has by facts proved itself to be, to call it out. It has been in confidence of the existence of this our secret strength, that we have never spoken distrustfully or dubiously; we have neither intruded advice, nor administered stimulants and provocatives. While many of our correspondents have complained of apathy in one quarter, or cowardice in another, we have kept an even tenor—not because we knew more than our neighbors, for what has been going on seems to have been known as soon and as fully by adversaries as by friends,—but chiefly because we felt that this was a matter in which if truth and right, and higher and more solemn influences and considerations, did not prevail, our writing would make but little way.

It is known to many—it must now be communicated to all our readers—that the hints which we last week suggested of the prematureness and offensiveness of certain surmises as to the inactivity of the Bishops, have received confirmation by a most gratifying event. Thirteen of the Bishops have united in a formal protest against Dr. Hampden's nomination; another Bishop has remonstrated singly, and his Grace, the Primate, has sent in a separate and distinct, and it is said, a stronger appeal against the measure. From the first—though we believe alone—we denounced the report that the Archbishop of Canterbury had given his "cordial assent" to the appointment. We now give an equally emphatic contradiction, which its own absurdity would sufficiently condemn, to the report, hazarded with the boldness which may not be unknown to the Vice Principal of St. Mary's Hall, that the Bishop of Oxford disapproved of the measures taken in his own Diocese against the nomination; and if our readers will do us the favor to remember that as long as a fortnight ago we reclaimed against the supposition that Bishops of the attainments of those Prelates, whom we then took the liberty more explicitly to allude to, had anything in common with Hampden's rationalism, it will be found that we were rather in our estimate below the result which has happened. We named but ten of the Bishops; but it were in a momentary forgetfulness rather of the name than of the eminent theological services which the Bishop of Bangor has rendered to the Church, that our enumeration of those whom it was impossible to connect with Dr. Hampden did not include the respected Dr. Bethell. That more than one half of the English Bishops—fifteen out of twenty-five—have taken this step, important as unprecedented, will stagger even a more chivalrous, or a more fool-hardy personage than even Lord John Russell.

We are not disposed much to anticipate the future. There are—we speak unaffectedly—higher influences at work than we are competent, or care, to forecast. It is not for nothing that this burthen—or blessing—has been laid upon us. Whether it shall issue in troubles and contests more severe than we have yet known, and in the disruption of associations and ties which in themselves, at least in their first intention, had much to ennoble or even to sanctify them, we are not careful to inquire. What has now begun so well, what has been forced upon us, and what has been resisted in such a spirit as this and under such auspices, can only end in one way. The best of the Bishops are pledged and committed to a course in which they will have the prayers—the sympathies—the earnest gratitude of all that is worth a moment's thought in the Church. Whether, in the face of such resistance as this, the Minister will persevere, or—more discreditable thought—whether any three of the ten Bishops will be found, in the event of the Archbishop's refusal, to consecrate, that is, to proceed to consummate an act of treachery to the Church, and contumacy to the Primate, it would be unseemly to conjecture. Rumors of all sorts are of course rife. One that Dr. Hampden, in a forthcoming pamphlet, advertised and momently expected, will retract. This is not likely; and such retractation to be accepted *now* by the fifteen Bishops, must be of a very tangible and intelligible character. Another, that he will refuse the See: Dr. Hampden's temper and cast of mind hardly permits us to anticipate a result so personally creditable. Another, that Lord John Russell is wavering—as well he may, against the Archbishop and Bishop of London,—but that his nominee holds fast. In short, anything is surmised but compromise on the part of the Bishops, which we have not heard hinted. Our own opinion is, that Lord John will with the blind hardihood of obstinacy hold on: and may God defend—as God will defend—His Church. At all events, one thing is plain. His *Conge d'elire* was to have been in Tuesday night's Gazette, *and was not*. That there is a hitch somewhere is certain; but that the Ministers will proceed we believe.

For the inferior Clergy and for the laity the course is plain: to go on with the calm vigor and determination which have hitherto characterized their proceedings. To multiply their archi-diaconal and other corporate meetings—to hold the firmest and yet the most unirritating language—to remonstrate, to petition, to protest in every quarter and to every authority—to make their influence felt by weight rather than by noise; this will not only tell, but will prevail. Come what will this, anyhow, is the last time that any Minister—even one possessed of ten thousand times the strength, moral and political, of Lord John Russell—will even venture in the wild wantonness of caprice, or cabal, or family interest, to make a nomination only to show that he is the Church's master. Lord John has for once shown to all future Ministers, both their littleness and the Church's high inherent power. To spit in a person's face, merely to show that you can do it, is the act not only of a low, but of a very small mind. An insult, when gratuitous and unprovoked, always carries its own remedy with it. It is not only undignified but impolitic; a blunder as well as a fault. There was but one man in England who could have provoked this retaliation; it was but a single person who could have concentrated such an unanimous reclamation. To have selected him, who was the only person utterly disqualified, is just simply suicidal for a Minister's existence; it is the act either of a fanatic or a fool. Caligula would have made his horse consul, only, as history tells us, he was prevented by death. It is for Downing-street to apply the moral. Political extinction as frequently obviates the commission of a folly, as it does an injustice. While we regard Dr. Hampden's nomination as something larger than the latter, we cannot forget that it also falls below the range of even the charitable apology of a mistake.

From the English Chu chman.

Our readers will all know that our announcement of last week has received the fullest authentication: the letter signed by the thirteen Bishops, whose names we were the first to publish, on the appointment of Dr. Hampden, has since been printed in the Times—canvassed in the House of Commons—and conveyed by the press to every parish in England. The substance, or rather the chief point, of the letter we have also laid before our readers; but, of course, we print the original document, and the weighty correspondence with which it is connected. Nor could more important contributions to the history of the Church of our own days be found than is presented by this remarkable series. On the one hand we have the collective voice of the Church of England, expressed by thirteen, or rather fifteen—for it is known that the Archbishop of Canterbury and the Bishop of Ripon have each separately conveyed the like intimations to the Premier—of the chief rulers of the Church, Bishops of all shades of opinion, the activity of one mind, the venerable gravity of another, the genius of a third, the practical energy of a fourth, the theological judgment of two Prelates who themselves formerly dignified the office of King's Professor in the sister University; here the sacerdotal, there the pastoral, or the doctoral character, all these elements, respectable and dignified, when taken singly, of unparalleled force and power in combination, have been united. They have expressed a fact—and upon this fact, one which, in all its depth and fulness, could be known to themselves alone—they have built a very solid matter for consideration. The fact, to the existence of which the Bishops, by merely expressing and testifying to it, give the strongest evidence of importance, is that the whole mind of the Church of England is revolted at a rumored appointment; the inference is, their grave apprehension that this appointment, if persisted in by the secular power, will tend to shake the Church's confidence in an arrangement respecting appointments to Episcopal Sees, which is coeval with the British constitution. In other words, the fifteen Bishops say that an act of the present Premier is something which may tend to—we do not say will immediately end in—the separation, as it is not very accurately phrased, of Church and State.

This is the kernel of the Bishops' remonstrance; that it gives form, and body, and expression to a latent but very influential and growing feeling that, sooner or later, the secular and spiritual power, in this country, must come into collision; or, which is, perhaps, a more hopeful way of expressing it, that the Church must be thrown back, more and more, upon its inherent and spiritual powers. The change may come in the way of a storm; if so, this is the first sweep and rush of the clouds; it may be that the gradual growth of opinion, nay, that the steady advance of liberal opinions is destined in the counsels of God to work the Church's independence; if so, this first whitening of the surge shows not only the growing reef, but its depth and extent. Lord John Russell may not have adequately weighed the meaning of the Episcopal remonstrance; but history will date an era from it. It is the beginning of what none can foretell. It is a seed pregnant with a generation of results. Its very unprecedented character, the mere fact that Bishops—especially English Bishops—are not in the habit of remonstrating in Downing-street, might have led a Statesman, if only moderately scrupulous or wary, to pause as to his treatment of such a step. Antecedently, there is an historical air and aspect in a conjoint Episcopal protest. The seven Bishops, and so on:—there are associations connected with remonstrating Bishops, merely as such, which will not allow any Minister, however hardy or self-relying, to deal lightly with them. The rarer such protests are, the more awkward when they do come. No prudent Minister—still less one dependent on fluctuating majorities—can afford to call up, still less to offend, a whole mass of adverse, or even critical, feeling. An astute disciple of policy might make his game out of a Church's divisions. What can a Government gain by arraying and compacting against him a body, or even a common party, which has less than the aggregate of even such an amount of learning, and leisure, and public spirit, and such a common cause, as even Lord John will not deny the possession of by the Church? Lord John has done a stupid thing, which will for ever prevent him taking rank not only with the Pitts, but with the Peels, or even the Walpoles of his country. To make a wonderfully offensive blunder, which can bring no gain with it, is unstatesmanlike. Premiers in these days cannot even afford to be simply Quixotic.

All this, if true, of the original intention to nominate Dr. Hampden becomes still more true of the Minister's resolute persistance in it, and is truest of all the most unhappy tone which Lord John has thought proper to adopt in his replies, first to the Bishops and, secondly, to certain of the Laity, and those neither few in number nor unimportant in station, who had addressed him on the subject. First the Premier—mind, a liberal Premier—a Russell, as he has been reminded,—comes out as the champion of the Royal Supremacy. A Russell in the case of a Hampden—the parallel on either side is as grotesque as remarkable—stands up as stoutly for the indefeasible ***Regale*** as the courtliest Lord Keeper of the sixteenth or seventeenth centuries. Forgetful of the time-honored toast about "the cause for which Russell bled on the scaffold," and Sidney "did something else" (we forget what, but it was nothing about his French pension,) our Russell Stuartizeth, nay Tudorizeth, for the *rights* of the Crown. The Royal prerogative is in danger; and sworn defenders of the right Divine, a Lushington and a Hume, fall into a syncope at the very thought of Majesty not doing what it likes with its own, its own Church, its own creation, its own subject and vassel. And so of Dr. Hampden. This person, we have heard, boasts his descent from the notorious defendant in the Ship money case, and, unless our memory deceives us, even though a Divinity Professor, participated a few years ago in some tomfoolery, got up by Lord Nugent, on Chalgrove-field, to perpetuate the memory of the Doctor's rebel ancestor. Now, in the mouth of Laud, this strain about the Royal Supremacy has a meaning; how does it sound for a son of Hampden to be pleading to a cadet of the House of Russell on the old monarchial—theory of Filmer or the Caroline Secretaries of State? *Quis tulerit Gracchos*, &c.

But, apart from this merely personal incongruity which attaches to the case, and in addition to the political impolicy of Lord John Russell's line, his reply involves graver matters of reprehension than questions of taste or expediency. The mean attempt to connect the Primate with the appointment, as a consenting party, we denounce as a flagrant violation of common morality. The two palmary vices of a dishonest advocate infect his Lordship's pleading: he has suggested a falsity by taking His Grace the Archbishop's silence, negative at the best, arising either from blank dumb amazement, or retiring modest silence, for a positive direct assent. He has suppressed a truth by making no allusion to the fact, that only a few days before the publication of his letter he had received from the Archbishop a representation, *actually against the appointment*, as strong or stronger than that of the conjoint remonstrance of his suffragans. Damaged as his Lordship was before as a statesman, his letter affects his reputation for delicacy, if not for truth. It is not only undignified—but something a trifle lower—to treat an Archbishop in this unhandsome pettifogging way: to play him off as a mere card.

Nor ought it to be lost sight of that what Lord John objects to in the Bishops' memorial is, in point of fact, the chief and noticeable propriety of that document. The Bishops, as we have said, only lay before the Premier the existence of a broad palpable fact, viz., the general dissatisfaction felt throughout the Church with the appointment, a dissatisfaction so great that they fear it will tend to damage the relations between Church and State. For themselves they say nothing; they individually neither condemn nor absolve Dr. Hampden; they express no opinion about his writings. For this Lord John twits them in a sharp, snappish way, as though he felt his teeth meeting. But had the thirteen Bishops now expressed their own personal sentiments, they had precluded themselves from the office of judges in their own courts, to which the Professor is still amenable. Had the Bishops done more in condemning, or even in offering an opinion about, Dr. Hampden's writings, it would have been open to him to say—I am prejudged by partizans, a fair trial is impossible. The Bishops have cautiously and wisely avoided this snare.

However, we are spared the unpleasant task of criticising in detail Lord John Russell's letter. The indignation of the Church has been faintly expressed by the instantaneous reply of the Bishop of Exeter, in a letter which combines whatever is most forcible in his Lordship's remarkable power and readiness of language, with his minute diligence in criticism, and both brought to bear upon a subject eminently and significantly suited for their display. The effect of this letter, on its first appearance, we do not remember to have seen equalled. The Times and Post too, though in various ways, have expressed the general sentiment, by the publication of articles which will bear to be put upon record though hardly in company with such a document as the Bishop's letter.

Nor is this the limit of the Premier's controversial feats of a single week. Besides snubbing the fifteen Bishops, Lord John has thought it right to read a lecture to some hundreds of Peers and Judges and Gentlemen, Barristers, Members of Parliament, and the like, who have as strong an interest in the Church of England as Lord John has in Dr. Cumming's Meeting House, which he is said—by way of proving the mettle of his "Protestantism"—to have attended last Sunday. Even here, however, the Premier does not get it his own way. An antagonist, of whom he is unworthy, tripped him up before the chuckle of triumph could have subsided: and the Bishop of Exeter's condensed and vigorous postscript to his letter was in the hands of the Laity before they were aware of the existence of Lord John's prior reply themselves.

Feelings, however, other than those which attend us as surveyers of this the literary digladiation of the Hampden case awaits expression. Not only has Lord John Russell threatened to persist in the nomination, but he has persisted. Tuesday's Gazette contained the *conge d'elire*, addressed to the Dean and Chapter of Hereford. Perhaps before another number of this journal appears a return to the nomination will be made. Twelve days are given to the Chapter before they are bound to make their return: within twenty days they and all their notaries, procurators, abettors, fautors, and counsellors, are, in default of such return, put out of the King's protection, and incur a *præmunire*. The Dean and Chapter have upon them the most solemn responsibility; "prayers to Almighty God are, before all things, to be humbly offered up;" they will then "proceed maturely and seriously to consider between themselves a fit person to be elected," and then, "according to the Ecclesiastical laws," they "will canonically proceed to the election." As they will answer at a tribunal more solemn than those of earth, can the Dean and Chapter of Hereford state that they "maturely and seriously consider a person MEET TO BE ELECTED" to their Episcopal throne, one about whom fifteen of the Bishops have pledged themselves that, throughout the Church, there exist most grave and serious protests against his fitness—that, on all sides, he is represented as having spoken lightly of heresy even on the doctrine of the Trinity—against whom still stands, unrepealed, a decree of the first University in the world? We take pleasure in reciting the consequences which the reckless tyranny of an unjust and hateful law—a cursed law—inflicts upon the consciences of Christians.

If "within twelve days the Chapter refuse to elect, the Crown presents to the See without any election." And "now the Dean and Chapter have eight days given them, and the Archbishop (to whom a mandate to consecrate has previously issued) twenty for reflection; if, within these periods, the former fails to go through the form of an election, and the latter to consecrate, *all their goods, ecclesiastical and personal, are liable to confiscation*, and themselves to *imprisonment*, till they submit." This, Christians of England, is STATE PROTECTION; this is the alternative with which the Church is defied by a Liberal Government, presided over by one who bears the name of Russell. A race enriched in its origin by sacrilege of the Church's goods, is worthy to be the instrument of the persecution of the Church's Rulers. For ourselves, we can only say that a name immortal on earth and a confessor's reward awaits either the Chapter or the Prelate who shall first brave this iniquitous tyranny. *For to touch it is to snap it*: the Church is free for ever whose Dean or whose Bishops shall, with that stern and steady resistance which we have no cause to apprehend will be wanting, defy oppression such as this. There never was such an occasion to vindicate the spiritual liberties of the Church: and that advantage will be taken of it, who shall doubt?

Lastly, let this be not forgotten as the reply to an objection urged in some quarters—it is one of Mr. Maurice's transparent sophisms—that as we have been passive hitherto in submitting to Latitudinarian appointments, we are bound, in consistency, not to object to this. But a wide distinction exists. It is quite true that Bishop Stanley's appointment was objectionable. But he was made Bishop, not because he was a Latitudinarian and nothing else, but because he is a Peer's brother who had done electioneering services. Bishop Thirlwall had claims as a scholar; so has Dr. Maltby. Dr. Pepys is brother to a Chancellor. Such as they are, each had the same sort of claim which, unhappily, all Governments have recognized. Dr. Hampden's is the first specimen and instalment of a new principle. It is the principle of heterodoxy; *because* he has been condemned virtually by the whole Chuch he is pitched upon. His censure is his sole claim to distinction. He is selected simply as a Latitudinarian. He rests on nothing else. If he is to be consecrated without an appeal, it is tantamount to a Government Minute that heterodox sermons deserve the mitre as a matter of merit and claim. The "case in view," anticipated by the keen and solitary intuition of Mr. Froude, nearly fifteen years ago, is now the "case in fact." "We shall have long Whig dynasties, because the country does like their principles; and we shall have Latitudinarians appointed, *because they are*

such; which is what I meant when I said we had no guarantee against the *systematic* appointment of Latitudinarian Bishops."—(Remains, Vol. III. p. 208, n.)

For the Churchman.

Although, it is believed, not so frequently since, of late years, Catholic views of gospel truth are more generally entertained, yet still, to no small extent, the term CHURCH-MEMBERSHIP, and cognate expressions, are very improperly applied and understood. We not unfrequently hear it asked of a person, known to have been baptized, *Is he a member of the Church*? We are told that such a one has *joined the Church*, because he has become a communicant. Good people who desire to become communicants, will express their desire by saying, *I wish to join the Church*, or, *I wish to be received as a member of the Church*. It is often said, in reference to the number of communicants in a parish, that it has so many *members*.

The error of all this will be satisfactorily seen by the good christian, when he knows that it is contrary to Holy Scripture and the Liturgy.

"Go ye and *make disciples* of* all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*." St. Matthew, xxviii, 19.

"*Baptized into Jesus Christ*." Romans, vi, 3.

"By One Spirit we are all *baptized into one body*." 1 Corinthians, xii, 13.

"As many of you as have been *baptized into Christ*, have *put on Christ*." Galatians, iii, 27.

"We receive this child [person] into the *congregation of Christ's flock*." "Seeing now that this child [person] *is* regenerate and *grafted into the body of Christ's Church*." "We yield Thee hearty thanks, Most Merciful Father, that it hath pleased Thee to *incorporate* this infant *into Thy holy Church*." Baptismal Services in the Prayer Book.

"Baptism, *wherein* I was made *a member of Christ*." Church Catechism.

According then to the Bible, and its divinely appointed witness, keeper, and interpreter, the Church, Church-membership is the privilege to which, through the blessing of the Holy Ghost on the Sacrament of Baptism, men are admitted by the means of that holy mystery. All baptized persons have resting upom them the responsibilities of the Christian covenant. They are bound, by special compact, to the faithful discharge of the duties, and maintenance of the character, proper to members of Christ, children of God, and inheritors of the kingdom of heaven. If they fail herein, theirs will be the guilt and punishment of a broken covenant, of violated promises and vows. If they are faithful, to them are pledged all the blessings in this world and the next, purchased for His people by the atonement and mediation of our Lord and Saviour Jesus Christ. An essential requisite in such fidelity, is habitually to partake, with the required preparation of evangelical penitence, faith, and charity, of that other Sacrament—the Lord's Supper—which Christ has appointed as a means whereby we receive those gifts of the Holy Ghost that are essential to true piety and virtue; and as a pledge to assure us thereof. This Sacrament, though not making us members of the Church, is essential to our consistency and fidelity as such, and to a reasonable hope of our membership being acceptable to God, and of spiritual and eternal benefit to ourselves.

B. T. O.

* The true meaning of the word rendered "teach" in our English Bible, which is different from that rendered "teaching" in the next verse: the latter being something to be done in reference to those who have been made disciples.

For the Churchman.

Mr. Editor,—The nominal editor of the Protestant Churchman, or somebody for him, in a "New Year" article, talks about the "only true vital piety," "a heart renewed to God," and "efforts to promote the cause of truth and righteousness." He has never yet retracted the wilful falsehood which he published when he said that Bishop Onderdonk was convicted by the unanimous vote of the Court. Of his libellous articles, too, respecting Bishop Seabury and the Scotch Church, he has given no evidence of repentance. What are his ideas of "vital piety," "a renewed heart," and "truth and righteousness?" Are they one thing for the pulpit and press, and another for the character and life?

A. S.

THE CHURCHMAN.

NEW-YORK SATURDAY, JAN. 15, 1848.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

Dr. Hughes, [the Roman Bishop of this City, has commenced a series of letters to those not in communion with the Church of Rome, on the importance of being in that communion. The immediate occasion of this movement has been a series of letters to Dr. Hughes, lately brought to a conclusion, or rather to an end, in the New York Observer; and the smiles succeeding frowns which have been lately lavished on this functionary by that most fickle of all mutabilities public opinion, help to make the occasion extremely opportune.

The first letter is occupied mainly with an outline of the form and organization of the Church, as she came from the hands of her Divine Founder. This is given conformably, of course, to the writer's views of that organization, in which, to a great extent, we are happy in being able to concur. We commend the following paragraph as an important preliminary statement of facts, and free, as such statements ought to be, from gratuitous assumptions:

Our Divine Lord, in addition to the signs of the Prophecy, recorded in the Old Testament, and as fulfilling a portion of them, *wrought Miracles*, to attest the divinity of His character and mission. Having established this, by indisputable evidence, He entered on the functions of His public office as a teacher from God. He addressed the people of His nation:—some believed,—others refused to believe. The believers became His disciples. Among them were some whom He had called, by a more specific and personal invitation, to follow Him. Still, they remain confounded in the ranks of discipleship, until He distinguishes them from the rest, by a higher order of vocation, and constitutes them *Apostles*. He speaks to the multitude in parables, but to *them* He makes known the mysteries of His kingdom. *They* were *Apostles*, chosen and selected by Him, to carry His words and works to the ends of the earth, and perpetuate them through all ages, until the consummation of time. So long as He remained on earth, *they* shared His lessons, and hung on His lips, in common with the rest of the "multitude;" but when He should return to His Father, *they* were to be His teachers, sent to all nations. To qualify them for this, He kept them more around His person, as friends and intimates. Much of His discourse, as recorded by the Evangelists, is addressed to *them*, especially and exclusively. He thus distilled, day by day, His divine instructions into *their* hearts, and it was not without a providential purpose that He permitted them to exhibit such vagueness of belief, such dulness of comprehension, as showing the *natural weakness of human* powers to understand divine things—until the day of Pentecost; when the Holy Ghost kindled the fire of the Apostleship in *their* souls and by its light, the natural darkness of their understandings in regard to heavenly things was removed, and all truth, whatsoever their master had said to them, was brought to their minds.

Immediately after the above comes the following paragraph:

But *twelve* Apostles, invested with *equal* authority, might disturb the order, and defeat the object, which their Lord had appointed them to establish and secure. *His* kingdom was to be *one*;—united in itself—*His* sheep were to be comprised in "*one fold*," under "*one Shepherd*," and not under *twelve*. Accordingly, out of the twelve, being all Apostles, and as such, equal in dignity and authority, He selected *one*, Peter; and in addition to the Apostleship, which he enjoyed like the others, conferred on him *special, singular* and *individual* prerogative and power, which had not been conferred on the other eleven, either singularly or collectively;—and, as our Lord had said many things to the multitude at large, and some things to the Apostles alone,—so, also, He addressed many things to the Apostles as such, *including Peter*, and *some things* to *Peter alone*, in which the others had no *direct* lot or part. Satan, he said, desired them, (all,) that he might sift them as wheat, but He prayed for Peter, that *his* faith might not fail: and that he, being once converted, might confirm his brethren. The efficacy of this prayer of the Man-God, has been realized in His Church, from the days of Cephas himself, through the whole line of his successors, down to the exercise of the *chief Apostleship*, in our own times, by the great and illustrious Pius IX.

In this paragraph the Bishop treads through with light foot on the ground which divides the Roman from the Catholic Church. What reader can fail to be struck with its difference, both in matter and manner, from the former? "*Twelve* Apostles, invested with *equal* authority, might disturb the order," &c., and hence the reader is led to expect that the writer will pronounce them *unequal*. But no: for directly we read that "out of the twelve, being all Apostles, and, as such, equal in dignity and authority, He selected one. &c." Thus the Apostles are declared, almost in terms, to have been at once *equal* and *unequal* in authority. But let us finish the last quoted sentence; "He selected *one*, Peter, and in addition to the Apostleship which he enjoyed like the others, conferred on him *special, singular*, and *individual* prerogative and power, which had not been conferred on the other eleven, either singularly or collectively." Mark, not only special prerogative, but special *power* is here said to have been conferred on St. Peter. Thus in the compass of a sentence and a half the twelve are said to have been constituted by our Lord unequal, equal and again unequal in power and authority.

The assumptions, also, and theoretical texture of this latter paragraph, contrast strikingly with the matter of fact statements of the former. In the former our Lord is said to have chosen twelve from the ranks of discipleship, to have made them Apostles, to have made them His friends and intimates, and to have qualified them for their future mission by His special teaching; and every reader of the Gospel recognizes the truth and honesty of the statement. But in the latter almost every statement is an assumption and insinuates a theory. Twelve Apostles invested with equal authority *might* disturb the order, &c., and thus it is insinuated that one should be raised from the rank of Apostles to a headship over the Apostles. Again, the "one fold" under "one Shepherd" and not under twelve, insinuates a particular theory of unity to which the militant Church "was to be" conformed. And yet again, the intent ot our Lord's prayer for St. Peter is assumed to have comprehended the alleged successors of St. Peter in the See of Rome.

In this introductory letter Bishop Hughes professes to give "an epitome of the foundation of the Church," an "outline of her spiritual organization, her outward policy of union, so to call it, as appointed by Christ." In a statement of this nature, we are bound reverentiy and humbly to take the facts as the sacred history transmits them, without the intervention of human fancies and speculations. The elevation of the twelve from the rank of disciples to the Apostleship is a fact; and as such we accept it, on the testimony of the Holy Evangelists, and hold ourselves bound by whatever theory of unity is contained in it, or deducible from it. The elevation of one out of the rank of Apostles to a headship and supremacy of power over the Apostles, is not asserted as a fact, but insinuated as a theory of a certain kind of unity, which our Lord, in the judgment of some modern theologians, would have done well to establish. We deem it important that the Catholic fact and the Roman theory should be distinguished.

The following paragraphs are excellent:

As to form, order, subordination, the Church was complete, at the moment of His Ascension into Heaven. But, as to the divine economy, by which he would kindle up the elements of her existence into spiritual life and activity, she was not meant to have been complete, until the fiery tongues of the Holy Spirit should descend on the Apostles, to light the inextinguishable lamps of their mission and ministry. From that day, all the members of the Church began to understand, in a sense far higher and holier than "flesh and blood had revealed," their mutual, subordinate, and harmonious relations, one to another. Such is the outward model of spiritual government appointed by our Blessed Saviour for the purpose of preserving certainty of doctrine, and unity of spirit, among the members of the society founded on the belief of His divine revelations to man.

This society is His Church. All His best promises are made to her. She is the "pillar and ground of truth." Her Divine Builder laid her foundations on the rock of Peter, and "the gates of hell shall not prevail against her." To her ministers, as His representatives, He gave "the keys of the kingdom of heaven." Whoever should "hear *them*, should hear *Him*," whoever should not hear them, should be as "a heathen and a publican." They should "*teach* all nations," and He would be "with them, all days, even to the consummation of the ages." They preached His doctrines to a world buried in sin, in prejudice and error: and as often as the word of life took effect, and faith began to grow, in the heart of any one, it was necessary that he should *profess his belief*, and seek admission into the *existing society of the Church*, by the gate thereof,—Christian baptism. Being once entered, he was made partaker of all the fulness of truth, and all the treasures of grace, which Christ has provded *in* the Church, and *not* out of her, for the sanctification of those who would be saved.

The subjoined extract deserves attention:

The Church dates from the *day of Pentecost*. She is *older* than the Scriptures of the New Testament. Their meaning was written, in characters of Divine and everlasting faith, on her heart, and in her soul, before the *first* of the Evangelists took up his inspired pen. You might as well say, that a man could not comprehend the meaning of his own manuscript, without the interpretation of it by his readers, often his enemies, as to say that the Church should or could be ignorant of the sense of Holy Writ. The Church is a *body* as well as a *soul*. The Scriptures, (I speak here of the New Testament) are a transcript from her living faith committed to parchment for the edification of the outward *body*. The writers of the Sacred Text were *her* members and pastors—the readers were *her* pastors and members. To the latter, *her* aggregate inspiration, as a divinely appointed living teacher, was sufficient security for the right interpretation of their meaning. She knew those by whom they were written:—she knew those to whom they were addressed:—she knew even the handwriting of their authors: she knew that they were but transcripts from the tablet of faith inscribed on her own living soul, by the Redeemer:—she knew their meaning, and has never ceased to proclaim it.

This passage, though somewhat declamatory, contains a most important truth; which is, that as long as the Church continued to be united in herself, she was competent to speak with authority and to define the meaning of the Holy Scriptures in all points necessary to salvation. But as in fact the unity of the Catholic Church has been broken, and one portion of it, after being chiefly instrumental in producing and fomenting division, has arrogated to itself the name and offices of the whole, it becomes important to distinguish between the Catholic Church and the Roman Church. To the definitions of the Catholic Church, which dates from the day of Pentecost, whenever and wherever they have been made, we bow in reverence and submission, and cleave to them as to an eternal rock that lifts its brow to Heaven, while the waves of human opinion are dashing on its base. If this were all that is meant, our differences would soon be at an end. But unhappily, by the Catholic Church and the Catholic Creed, Bishop Hughes means the present Roman Church, and everything that she delivers in the way of doctrine and precept.

And this brings us to Dr. Hughes' statement of the question. "The question in dispute," he says, from the time of the Reformers, has ever remained the same:—

"Is the Catholic Religion the same which CHRIST revealed to that Society of men who adhered to His teachings when he was on earth?"

By the "Catholic Religion" Dr. Hughes evidently means what we have said above, *viz*: everything, whether of doctrine or precept, which is taught by the Roman Church. The Roman Church, however, having broken the union of the Catholic Church by imposing peculiar and local terms of communion, all that we, who have remained in "the Apostles' doctrine and fellowship," are called upon to investigate, are those doctrines, precepts and prayers, which are superadded to the Catholic Religion, and are peculiar to the Roman Church. Dr. Hughes calls these peculiarities Catholic, we call them Roman; but the name is of little moment compared to the thing.

In this investigation we must have some common ground on which to stand, some common principles to guide. "In religion," says Dr. Hughes, "there are but two principles of guidance for the direction of the human mind—Authority and Reason." By authority we here understand Divine Authority; for mere human or ecclesiastical authority, as distinguished from Divine, so far as it is a sound principle of guidance, is resolvable into Reason. It would be clearer, therefore, and more likely to preserve the reader from future ambiguities and fallacies, to say that there were but two principles for the direction of the human mind, viz., Reason and Revelation. Again, however, we add that words are comparatively of little consequence, provided we agree in things; and that by "authority," in contradistinction to reason, Dr. Hughes means Divine Revelation, or what God has said over and above what unassisted reason can discover, is apparent. For having adverted to the insufficiency of reason as a guide out of the Church, he adds:—

"In the Church, on the other hand, *authority* is the principle,—even the authority of God,—speaking directly by His Son and by the Church, which He founded with the guaranty of His own abiding veracity. The members of the Church, therefore, have all the security which the attributes of God can furnish; so that, so long as Christ cannot deceive, so long is it impossible for them to be mistaken. Hence the various articles of our Saviour's doctrine are believed by them with *divine faith*, and with that *supernatural certainty* which the heavenly gift of faith creates in the soul. This gift may be, weaker or stronger;—it may vary in *degree*, but in its *nature and principle*, it is eternally the same. Its language is uttered in this wise:—'The Son of God revealed this doctrine requiring that it should be believed—and the *organ appointed by him*, the 'Witness in Jerusalem and in Samaria, and to the uttermost parts of the earth'—the ever-living and ever-teaching Church ATTESTS THE FACT.' Here is a *basis of faith*, which is not reason, but is rational."

Here is a bold, manly, and truly Catholic enunciation. The Son of God has REVEALED the doctrine, requiring that it should be believed; and "*the organ appoimted by Him*, the 'Witness in Jerusalem and in Samaria, and the uttermost parts of the earth'—the ever-living and ever-teaching Church ATTESTS THE FACT." The *supernatural* principle graciously vouchsafed to man for his guidance, in addition to the *natural* principle of Reason, is the REVELATION, or the Authority of the Son of God. The Church, doubtless, has authority and inspiration of a mediate and subordinate kind; but it is not into the word or authority of the Church, but into the word or authority of the Son of God, that the faith of Christians is ultimately resolved. The Church attests the fact that the Son of God has spoken this or that doctrine, and she requires her members to believe it not because she *says* it, but because she is the appointed, credible, and sufficient witness to the fact that the Son of God has said it. Of herself the Church proclaims in distinct and unequivocal terms: "I am not that Light, but I was sent to bear witness of that Light."

But will Dr. Hughes adhere to this Catholic enunciation? Will he really attempt to show that all the peculiar doctrines, and precepts, and usages which are required as necessary to the Communion of the Church of Rome, have been revealed by the Son of God, and will he produce the *testimony* of the ever-living Church from the beginning in proof of the fact that there peculiar doctrines, usages, &c., have been revealed by the Son of God? Does he seriously intend to do this? Does he believe it necessary to his own faith, or the faith of those under his charge, that he should do this? He prepounds *authority* as the only principle, besides *reason* of guidance in religion; he distinguishes between *authority* and *testimony*, referring authority to God, and confining the Church to the office of testimony; is it then his present determination, and will he steadfastly adhere to the determination, to regard the Church simply as a *witness*, and to resolve all that he holds of faith, not into the authority of the Church, but into the authority of the Son of God? to accept nothing as the object of divine faith, merely because *the Church has said it*, but to produce for every proposition which he regards as the object of divine faith, the testimony of the Church to the fact that the SON OF GOD *has said it*?

It might be deemed discourteous, and it is certainly needless to attempt to answer these questions at present; but it cannot, we think, be considered either discourteous or needless to direct the attention of those who read these letters, to what their author has engaged to do, viz: to regard the Church only as the witness to what the SON OF GOD said while on earth, and to resolve all the peculiarities of the Roman religion, not into the authority of the present Church, but into the authority of the SON OF GOD. We have known Roman authors who have promised to adhere to this ground, and to abide by its consequences, but we have never yet known one who has made the promise good. The common opinion, both in and out of the Roman Church, is, that the members of that Church deem it enough to resolve their faith into the authority of the present Church; in other words, that they think it proof enough of a doctrine or precept being from God that the present Church so declares it to be; believing their Church to be, not merely infallible in the faith, and in virtue of her adherence to what the Son of God has said, but infallible in the same sense in which God is infallible; to be not merely the pillar to display and the ground to uphold the truth which the Son of God has revealed, but the very and ultimate ground of truth, in the same sense as God is the ground of truth. In this view "the Church has said," is the end of all argument. Mr. Newman, at the time when he threw himself with marvellous versatility into the Catholic system, which, as is said, he never cordially embraced, did not hesitate in the exuberance of his zeal, to charge Roman controversalists with duplicity for pretending to prove their faith by the testimony of scripture and the ancient Church to the fact that God had revealed it, insisting, that despite their professions to the contrary, they always secretly intend to fall back on the authority of the present Church for their ultimate support. Mr. Brownson, who has not only never thrown himself into the Catholic system, but has never even entered its vestibule, takes a similar view, impeaching, however, not the honesty but the wisdom of Romanists, who leave their own ground, their "vantage-ground," of the infallibility of the present Roman Church, and, by way of *adapting* themselves to the wants of Protestants, under take to produce historical proof of the fact of the particular doctrines of that Church having been revealed by GOD. Driven about from one system to another, seeking rest and finding none, this gentleman, like others of exhausted mind, has sought repose, (in which we have no wish to disturb him) in the phantom of Roman infallibility: and he is, therefore, very naturally, a little restive under Dr. Jarvis's late attempt to subject some of the leading doctrines of Romanism to the test of Scripture and antiquity. It is sufficient for Mr. Brownson that the Roman Church speaks, and to whatsoever she says or may say, he bows and will bow with blind submission. If he had written on purpose to express his cool contempt of the course of argument which Bishop Hughes has marked out, he could hardly have done it more effectually than it is done in the last number of his Journal in his review of Dr. Jarvis, with an extract from which we close our remarks:

The only thing a Catholic, in his argument with Protestants, can be required to do, is, to prove that Almighty God has instituted and commissioned his Church to teach all nations unto the consummation of the world, all things whatsoever our Lord commanded his Apostles. That once proved, there is, and can be, no further controversy. All there is, then, to do, is to hear and obey the Church. Particular objections to this or that doctrine or practice of the Church are of no moment, because overruled by her authority to teach, established, if established at all, on a higher principle of certainty than is, or can be, the principle of any objections which reason can urge or suggest against it. Nevertheless, Protestant ministers imagine various objections to the several doctrines taught by the Church, which they urge with great vehemence, and which create real difficulties in the minds of the Protestant people, and render it often desirable that special solutions of them should be given. Protestants, *in religious matters*, are poor reasoners, and in general require, for their practical conviction, not only to have a doctrine proved in its principle, bnt also in all its details, and not only that the truth be proved by one process, but its contradictory falsehood disproved by another. Hence our authors, aiming never at a barren victory, but always at practical instruction and conviction, often go beyond what can be legally demanded of them, and attempt, by special replies to remove the particular difficulties Protestants suggest in the case of this or that particular doctrine. Dr. Milner has done this to a very considerable extent, and has thereby enhanced the practical value of his work for the class of persons for whom he designed it.

But this labor of love, on the part of our controversialists, is not without a certain amount of practical evil. In performing it, we in some degree descend from our high Catholic vantage ground, and act on the principle of private judgement and private interpretation, and thus place our adversaries more nearly on a footing of equality with us than they have any right to pretend to. We thus give them a chance to talk, and sometimes with the appearrnce of saying something. We enable them to continue the debate: and there are many people in the world who will take it for granted, that, so long as they continue to talk, they are not refuted: for there are many people who seem to hold that to refute a man is to shut his mouth as well as his reason: as if a man never speaks without saying something, or saying only nonsense! Nevertheless, so it is: and Protestant controversialists always seize on this supererogatory part of our work, they can apparently meet us on equal ground, and attempt to show that their objections to particular doctrines and practices are solid, and that our special answers to them are not conclusive. This, in general terms, is precisely what Dr. Jarvis attempts in his Reply; and under this point of view, he may be thought by those who already believe, or rather disbelieve, with him, to have said some few things not wholly irrelevant, though, in fact, even under this point of view, he says nothing that amounts to anything.

But with whatever success Dr. Jarvis should reply to Bishop Milner's special answers to objections to this or that doctrine, it would not affect one way or the other the real question at issue. If it were conceded, that, independently of the authority of the Church, on the principle of private authority, or private interpretation of the Divine Traditions and of the Fathers, we cannot triumphantly prove that every Catholic doctrine taught by the Church to-day has been always and everywhere taught by her, it would amount to nothing. No Catholic believes any doctrine, because, independently of the authority of the Church, he can prove it to be an Apostolic doctrine; and one of our strong arguments for the Church is precisely this, that without her authority, there is no sufficient authority to determine what is Apostolic doctrine. Surely it is not to refute us, to prove successfully what we ourselves assert and urge against our adversaries! The Catholic rule is, to take the doctrine from the Church, not the Protestant rule, to take the Church from the doctrine. We prove the Church: we show that she is divinely commissioned to teach: and when we have done that, we have authorized belief in all she teaches. There our argument stops; henceforth we listen and believe. If, in our ardent charity for souls, we sometimes show or attempt to show that there is a *corroborrative historical testimony* to the fact that the Church has in all ages taught as she now teaches, it is not because we are under any obligation to do so, nor do we thereby abandon or weaken the ground of authority. If, furthermore, in this we should not always succeed, it would be nothing against us, and not in the least impair the authority on which we believe, and on which all must believe, or not be Catholic believers. Even if Protestants could convict us of total failure, in regard to this historical evidence of particular doctrines, and it should turn out that not a trace of the teaching of the Church is to be found in external history, they would prove nothing against us, or for themselves; the real question at issue would be unaffected. This fact Protestant controversialists in general, and Dr. Jarvis in particular, do not appear to understand, and hence all their reasoning tends only to mislead themselves. If all they advance were conceded, nothing would really be conceded against us or for them; and the very utmost that could be said would be, that a certain line of argument, which our controversialists, out of pure *charity*, condescend to adopt against Protestants, must be abandoned. We should still have enough left for all our wants, and to satisfy all the demands of *justice*, but should not have so much to give away in charity as we now have or persuade ourselves we have.

THE BROAD PENNANT: *Or a Cruise in the United States Flag Ship of the Gulf Squadron during the Mexican difficulties, together with sketches of the Mexican War from the commencement of hostilities to the capture of the City of Mexico.* By Rev. FITCH W. TAYLOR, A. M., U. S. N., author of "the Flag Ship," &c. New York, Leavitt, Trow, & Co., 1847.

On looking over this volume our eye has been directed to the following passage:—

It is the 23d of May, and the evening that ends the week. A gentle breeze has sprung up, just sufficient to give steerage way to the ship. As I stood on the poop-deck, inhaling the soft breeze, and gazing, as oft I do, on the night-scene that spreads out before me, when the heavens have thrown out their beautiful curtains of night, inwrought with gems that speak in sympathy to the heart that loves to muse, as the eye gazes on their brightness and beauty. I beheld, on a sudden, that beautiful constellation—the southern cross. It was long since I had beheld it; and now, my memories and many associations wandered to the eastern waters of southern latitudes, where I had looked at it. - with whom—and under what circumstances, anticipations, and hopes! The cross is formed of four brilliant stars, placed in their arrangements at the four extreme points of an imaginary cross. By drawing imaginary lines from these four stars, they intersect and form the cross. The two stars, forming the perpendiculars, are farther apart than the other two; and the line joining the two horizontal stars, would be a little oblique and shorter than the perpendicular. It serves the navigators of the southern hemisphere the same purpose as does the north star to the voyagers in the hemisphere north of the equator—its position being due south—with the same variations allowed for the compass as are noted between the compass and the north star. It is, indeed, a beautiful constellation. And how full are the associations it justly may awake to the Christian, to the voyager, to the denizen of a world which has so much in its history and its dearest hope connected with this emblem of the religion of Jesus Christ. This constellation is low as contemplated in this latitude, our reckoning to-day placing us between 25 and 26 degrees north latitude. I have seen it, high up in the sky, when I have coursed southern seas, as the north star appears to a beholder in the high northern latitudes. But then the north star was lost to me, and had gone far down below the high elevation of the intercepting equator. And how joyously does that same north star come again on the view as an olden friend when it has for a while been lost, but of a sudden re-greets the weary voyager, as he returns from his far southern course. So, to-night, these southern stars recalled scenes that were dear to me in memory, and I was glad to be surprised by the recognition of an olden friend, that had so often greeted me in southern seas and on southern lands.

LANDSCAPE VIEWS OF NEW ENGLAND. *Edited by* GEORGE C. MORGAN. New York, Morgan & Waterhouse, 221 Pearl st., 1847.

We have seldom seen a more beautiful and appropriate ornament for the centre table of an American Parlor. The two landscapes selected for the present number are Beaver Brook Mountain, and Lake Neversink. The drawings and lithographs are by Hayward, and of the descriptive poems which accompany them, it is well said in the introduction, that their authors "have sketched with a bold pencil, a vivid imagination, and a thrilling sublimity of thought, the lofty, perpendicular cliffs of hoary rock rising in eternal majesty and strength from the level plain, as well as the equally enduring beauty and quiet freshness of the romantic old Lake." The editor has been equally happy in the selection, as have the artists in the illustration of his subject, and we sincerely hope that he will succeed in his enterprise.

We have received a communication from the Rev. Mr. Shimeall, giving us the gratifying intelligence that St. Jude's Church is out of debt.

SACRED SONGS, *written and composed by the Rt. Rev.* JOHN HENRY HOPKINS, D. D., *Bishop of Vermont.* New York, Firth & Hall, 1 Franklin Square, &c.

From the cover we see that Firth & Hall have published fifteen songs which Bishop Hopkins has written and set to music. The songs are of the sentimental class as we infer from the titles, "Come, loved Religion," "Be merry and gay," (a duett) "As wave chases wave," "Weep, mourners, weep," "Ah, foolish maiden," &c. The song before us "the earth is fair," is creditable to the author, considered as a writer of songs. It speaks as, we believe, do most songs, of "sunny vales," of "murmuring brooks," of "perfumed bowers," of "clouds of gold," and "the moon's pale beam," but it is distinguished from many others by a religious point and aim. The chief expression of the sentiment is to be found, we presume, in the music: the beauties of which, however, our ignorance of the art puts it out of our power to discover.

SWORD'S POCKET ALMANAC, *for the year of our Lord 1848; containing lists of the Clergy in each Diocese, the Constitution and Canons, and statistical information of the Protestant Episcopal Church in the United States.*

Church Almanac for the year of our Lord 1848. New York: the Protestant Episcopal Tract Society.

DAILY MEMORANDUM *Book for* 1848, *containing an Almanac, time and interest tables, &c. Published annually.* New York: Francis Loutrell, Manufacturing Stationer, No. 77 Maiden Lane.

SWORD'S POCKET ALMANAC is an indispensable companion for every Churchman. It is interleaved with blank paper, and thus answers the purpose of a memorandum book. We need not, however, enumerate its peculiarities, as they are well known; among them is a copy of the Constitution and Canons, which is equally convenient with the list of Clergy and the Calendar.

The Church Almanac has the advantage of an alphabetical list of all the Clergy, and also of fuller statistical information in regard to some of the Societies of the Church.

The DAILY MEMORANDUM Book of Mr. Loutrell, is an almanac with blank book annexed, for the entry of *memoranda* on every day of the year. It does not claim to be either a clergyman's *vade mecum*, or a Churchman's almanac; nevertheless, all clergymen who have more (and many who have less) occasion for brief notes of their own doings than of the doings of the General Convention, and all Churchmen who do not (and many who do) need to be informed or reminded what days the Church has appointed for *feasts*, and what for *fasts*, will find this a very convenient memorandum book.

EMILY HERBERT, OR FAMILY CHANGES. With six illustrations. New York: Harper & Brothers.

VIEWS AND REVIEWS *in American History, Literature and Fiction.* By W. GILMORE SIMMS. Part Second. New York and London: Wiley & Putnam.

WATER CURE IN AMERICA, *two hundred and twenty cases of various diseases healed with water, with cases of Domestic Practice.* Edited by a Water Patient. New York and London: Wiley & Putnam.

THE PLAYMATE, a pleasant companion for spare hours. No. 5. Bedford & Co., No. 2 Astor House.

The views and Reviews, is number 28 of "Wiley & Putnam's Library of American Books." In connection with the others, it is merely noticed as being among the latest issues of the Press.

"A LETTER TO A METHODIST, by a Presbyter of the Diocese of Maryland," is the title of a pamphlet from the press of D. Brunner, Baltimore, of which the Church Times says that in it "the Methodists are, or ought to be, confounded, by arguments sometimes taken from their own mouths, and numerous authorities drawn from unexceptionable sources."

The chief English news, by the last arrival, was the order of the *conge d'elire* to the Dean and Chapter of the Cathedral Church af Hereford, in behalf of Dr. Hampden.

Fourteen of the Bishops had united in a letter to the Prime Minister, apprising him of the strong dissatisfaction excited by Dr. Hampden's nomination.

Detail, however, is useless, as we have given very copious extracts from the English papers. Among them will be found a most admirable letter from the Bishop of Exeter, in which, with its stern regard for orthodoxy and the keenness of its satire, the spirit of Athanasius and Juvenal seem to strive for the mastery.

We understand that efforts are about making to extend the circulation of the Evergreen in this city and vicinity—the publication office having been removed from New Haven to New York. We have no doubt it will prove to be one of the most interesting and useful of our fireside journals, and we cheerfully recommend it to our friends. The low price at which it is published, ($2.00 per annum,) places it within the reach of all, and its columns being devoted to articles of the highest order in the lighter departments of religious literature, it will be found both instructive and entertaining. With this year commences the fifth volume, thus affording a good opportunity for persons to subscribe.

FOREIGN ITEMS.

From the English Churchman.

DR. HAMPDEN.

The following correspondence has been published:

"My Lord,—We, the undersigned Bishops of the Church of England, feel it our duty to represent to your Lordship, as the head of Her Majesty's Government, the apprehension and alarm which have been excited in the minds of the Clergy by the rumored nomination to the See of Hereford of Dr. Hampden, in the soundness of whose doctrine the University of Oxford has affirmed, by a solemn decree, its want of confidence.

We are persuaded that your Lordship does not know how deep and general a feeling prevails on this subject, and we consider ourselves to be acting only in the discharge of our bounden duty both to the Crown and to the Church, when we respectfully but earnestly express to your Lordship our conviction that if this appointment be completed, there is the greatest danger both of the interruption of the peace of the Church, and of the disturbance of the confidence which it is most desirable that the Clergy and laity of the Church should feel in every exercise of the Royal supremacy, especially as regards that very delicate and important particular, the nomination to vacant sees.

We have the honor to be, my Lord,

Your Lordship's obedient faithful servants,

C. J. London.	C. Winton.
J. Lincoln.	Chr. Bangor.
Hugh Carlisle.	G. Rochester.
Rich. Bath and Wells.	J. H. Glocester and Bristol.
E. Sarum.	H. Exeter.
J. Ely.	A. T. Chichester.
	Saml. Oxon.

"To the Right Hon. the Lord John Russell, &c."

"Chesham-place, Dec. 8, 1847.

"My Lords,—I have had the honor to receive a representation signed by your Lordships on the subject of the nomination of Dr. Hampden to the See of Hereford.

I observe that your Lordships do not state any want of confidence on your part in the soundness of Dr. Hampden's doctrine. Your Lordships refer me to a decree of the University of Oxford passed 11 years ago, and founded upon lectures delivered 15 years ago.

Since the date of that decree Dr. Hampden has acted as Regius Professor of Divinity in the University of Oxford, and many Bishops, as I am told have required certificates of attendance on his lectures before they proceeded to ordain candidates who had received their education at Oxford. He has likewise preached sermons, for which he has been honored with the approbation of several prelates of our Church.

Several months before I named Dr. Hampden to the Queen for the See of Hereford, I signified my intention to the Archbishop of Canterbury, and did not receive from him any discouragement.

In these circumstances, it appears to me that should I withdraw my recommendation of Dr. Hampden, which has been sanctioned by the Queen, I should virtually assent to the doctrine that a decree of the University of Oxford is a perpetual ban of exclusion against a Clergyman of eminent learning and irreproachable life, and that, in fact, the supremacy which is now by law vested in the Crown is to be transferred to a majority of the members of one of our Universities.

Nor should it be forgotten, that many of the most prominent among that majority have since joined the Communion of the Church of Rome.

I deeply regret the feeling that is said to be common among the Clergy on this subject. But I cannot sacrifice the reputation of Dr. Hampden, the rights of the Crown, and what I believe to be the true interest of the Church, to a feeling which I believe to be founded on misapprehension and fomented by prejudice.

At the same time I thank your Lordships for an interposition which I believe to be intended for the public benefit.

I have, &c.,

J. RUSSELL.

"To the Right Rev. the Bishops of London, Winchester, Lincoln, &c."

London, Dec. 10, 1847.

My Lord,—I had last night the honor of receiving your Lordship's letter of the 8th inst., addressed to myself, in common with the other Bishops who had presumed to represent to you their apprehension of the evil consequences which must be expected to result from the nomination (if persisted in) of Dr. Hampden to the vacant See of Hereford.

As the remonstrant Bishops have now, for the most part, returned to their several Dioceses, it is not possible for them, within any reasonable space of time, to meet together for the purpose of making a common reply to those parts of your Lordship's letter which may seem especially to demand reply. I therefore feel it due to your Lordship, no less than to myself, that I should state frankly, and without waiting for communication with others, the reasons which compel me to withhold my assent from the arguments which you have addressed to us.

Your Lordship is pleased to remark, first, on our "not having stated any want of confidence on our part in the soundness of Dr. Hampden's doctrine."

My Lord, in abstaining from such statement, we took that part which, I venture to submit, manifestly most becoming.

We had hardly a right to obtrude upon you, unasked, our opinion upon that point: for such opinion would have been only that of individuals, whereas the judgment on which we rested our representation was the judgment of a body eminently to judge, and accustomed, in the best times, to be listenad to on such subjects with respect and attention by all. But, my Lord, as our silence in this particular is considered by your Lordship as an omission which lessons the force of our representation, I will not, myself, be silent any longer; I hesitate not, therefore, to state, that I have no confidence in the soundness of Dr. Hampden's doctrine.

"The decree of the University to which we referred, passed," as your Lordship truly observes, "11 years ago; and was founded" (in part—doubtless a principal part) "upon lectures delivered 15 years ago."

Why was it, your Lordship seems by implication to ask, that the long interval of four years was suffered to elapse between the publication of the offensive doctrines and the decree which condemned them?—For a reason which I venture to think your Lordship will, on reflection, deem quite sufficient to explain, if not to justify, the delay.

During those four years Dr. Hampden was in no position specially and immediately connected with theological teaching; his errors, therefore, however grave, were not so formidable as to demand the unusual interposition of the University, as a body, to vindicate the sacred truths which he had impugned.

If it be asked, why the lesser and ordinary tribunal—the Vice-Chancellor's Board—was not resorted to, I frankly answer that I do not know. It may have proceeded, and probably did proceed, from the natural, perhaps culpable, reluctance of men in authority to exercise that authority penally against one of their own number, and from the unwillingness of men not in authority to place themselves, without very special call, in the invidious and painful position of public accusers.

At the end of those four years, however, the state of things was greatly altered. Dr. Hampden had ceased to be in the comparatively private station which he had before occupied. He had been appointed to the highest chair of divinity in Oxford. His influence, therefore, on its theological teaching, and on the future character and usefulness of the University, could not but be dreaded and deprecated, and the duty of resistance to that influence had become most manifestly, most imperatively urgent. Accordingly, the heads of the University are understood to have presented in the highest quarter, through his Grace the Archbishop of Canterbury, their strong objections to the appointment; and our then most gracious Sovereign, King William IV., was generally believed to have expressed his desire that the appointment should not be completed.

But, even the expression of the Royal wish having been found to be in vain, the University was compelled to have recourse to its own unquestioned powers of judging in such a cause, and to take those steps which might not only lessen the power of mischief in the new professor's teaching, but should also vindicate its own character before the world.

Such, my Lord, is, I believe, a brief history of the decree to which the remonstrant Bishops referred your Lordship.

But, you add, that "since the date of that decree, Dr. Hampden has acted as Regius Professor of Divinity in the University of Oxford, and many Bishops, as I am told, have required certificates of attendance on his lectures 'from candidates for holy orders,' who had received their education at Oxford."

My Lord, that "the University of Oxford has ever required certificates from any persons under its authority of attendance on Dr. Hampden's lectures" I have never before heard; nor, till I had the honor of receiving your Lordship's letter, have I had the slightest reason to believe.*

With regard to the course taken by Bishops in this report, I may be allowed to say that it had been the universal rule of every Diocese in England to require the certificate of attendance on the Regius Professor's lectures for a very long period before that chair was filled by Dr. Hampden. If any Bishops abstained from revoking that rule, although a professor was appointed whom they might greatly disapprove, it would not much surprise me; nor should I think that they thereby precluded themselves from the right of testifying their adverse judgment of him on any grave occasion, as the present must pre-eminently be held to be.

Be this as it may, if any of the remonstrant Bishops are justly open to this remark (I know not that any of them are,) I am not in the number. Immediately after the passing of the academic statute in question I deemed it right to inform Dr. Hampden, as, doubtless, if he has made any communication to you on this head, he has informed your Lordship, that I could not regard him as a safe guide to students in theology, and could not therefore require certificates of attendance on his lectures from candidates for holy orders. I made this communication in terms as little offensive to Dr. Hampden's feeling as I could devise; and I had the satisfaction of receiving from him, if my memory does not deceive me, an acknowledgment to that effect.

That "Dr. Hampden has likewise preached sermons, for which he has been honored with the approbation of several Prelates of our Church" I most unhesitatingly believe on the authority of your Lordship; but the relevancy of such a fact to the matter now in question, in any but an infinitessimal degree, I must profess my inability to perceive.

Your Lordship proceeds to say "Several mouths before I named Dr. Hampden to the Queen for the See of Hereford I signified my intention" (not I am confident, of naming him to the See of Hereford, for that See was not then vacant nor likely to be vacant, nor to the next See which might be open—for another has been since open, to which Dr. Hampden was not named; and more than one eminent person is known to have had the offer of it from your Lordship; but, it may have been, that you signified your intention of naming Dr. Hampden to some See, at some time or other) "to the Archbishop of Canterbury, and did not receive from him any discouragement."

My Lord, your Lordship will, I am confident, pardon my inquiry (for the question is manifestly most important to the fair understanding of the merits of the case,)—Did you ask his Grace whether he thought Dr. Hampdon a fit person to be recommended to a Bishopric? If you did not ask his opinion, few persons will be at all surprised that he abstained from giving it.

Your Lordship better knows than I can presume to guess what are the relations between his Grace and yourself—what your habits of consultation with him on this and kindred questions. But thus much I must say, that unless these relations be most intimate, these habits most unreserved, it would seem to be almost a matter of course that our aged Primate, one always distinguished by his delicacy and reluctance to obtrude, without absolute necessity, the expression of any opinion adverse to the interests of another—it would seem to me, I repeat, a matter of course, that his Grace should forbear to tell your Lordship that your intention of recommending Dr. Hampden at some period, which might never arrive during the continuance of your Lordship's power of recommending, or during his own valuable life, would involve you in the difficulty of having named a person whose appointment would be regarded by

* This passage is founded upon an erroneous transcript of the third paragraph of Lord John Russell's letter. The Bishop of Exeter read it thus:—" . . . Regius Professor of Divinity. The University of Oxford," &c. We have restored the true reading, first pointed out by the Bishop of London, and confirmed by an allusion from Lord John himself in the House of Commons.—*Ed. E. C.*

the Church at large as an act either of wanton insult or of official recklessness beyond all precedent.

After all, it is satisfactory to see, on the authority of your own words, to how small dimensions the swelling statement at first made of this matter has at length dwindled. The story,—which was put forth in a tone not only official, and circulated by those who spoke as on the authority of your Lordship—that the Archbishop had given "his cordial consent" to Dr. Hampden's appointment to the now vacant See of Hereford, turns out to be nothing more than that the Archbishop gave "no discouragement," when, several months before the See of Hereford was vacant, your Lordship signified to his Grace your intention of naming Dr. Hampden, at some time or other, to some Bishopric or other.

And the importance even of this intimation of the Archbishop's supposed "assent" to Dr. Hampden's appointment, small as it is, sinks into absolute insignificance—or, rather, is converted into something much more nearly resembling "dissent"—when it is stated, on authority too respectable to admit of question, that your Lordship actually received a letter from the Archbishop some days before that of the Bishops, in which his Grace apprized you of the ferment which the announcement of Dr. Hampden's promotion was exciting in the Church, and of the certainty of legal steps being taken in order to defeat it.

My Lord, I have said that the appointment of Dr. Hampden is an act "beyond all precedent." And this, I believe, is strictly true. Never before was any person recommended by the Crown to a Bishopric against whom there stood a formal legal judgment affirming the unsoundness of his doctrine. This is the real, the special distinction of his case. [illegible] I am writing.

The first is the case of two persons nominated by King James II., in the year 1686, to fill the Sees of Chester and Oxford; and I would rather give the case in the words of Mr. Burnet than in my own:

"Cartwright was promoted to Chester. The See of Oxford was given to Dr. Parker. Those two persons were pitched on as the fittest instruments that could be found among the Clergy to betray and ruin the Church." My Lord, I most unfeignedly disclaim the slightest intention to insinuate that Dr. Hampden [illegible] instrument for such a purpose. I believe you both to be utterly incapable of anything so dishonorable. But the preceding inapposite words are necessary to introduce what is, I submit, really apposite:

"Some of the Bishops brought to Archbishop Sancroft articles against them, which they desired he would offer to the King in Council, and pray that the mandate for consecrating them might be delayed till time were given to examine particulars; and Bishop Lloyd told me that Sancroft promised to him not to consecrate them till he had examined the truth of the articles, which were too scandalous to be repeated. Yet, when Sancroft saw that danger he might incur if he were sued in præmunire, he consented to consecrate them.

"An accident happened in the action that struck him much. When he was going to give the chalice in the Sacrament, he stumbled on one of the steps of the altar, and dashed out all the consecrated wine that was in it; which was much taken notice of, and gave him much trouble, [illegible]."—*Burnet, History of his own Times*, Oxford, 1823, vol. iii., p. 136.

Such, my Lord, is the first—precedent shall I say? or warning? It is for your Lordship to decide; and in forming your decision, you will, I doubt not, remember that Sancroft is not now in the See of Canterbury, nor James II. on the throne of England.

The other case is that of Bishop Hoadly, of which I am far more apprehensive that your Lordship may think it worthy of being followed.

Against this Prelate, a notorious Latitudinarian, "and something more," the Lower House of Convocation in 1717 prepared a representation to the Archbishops and Bishops sitting in the Upper House, [illegible] that the Right Rev. the Lord Bishop of Bangor hath given great and grievous offence by certain doctrines and positions by him lately published," which they proceeded to set forth in the form of articles.

Before this representation could be brought into the Upper House the Convocation was prorogued by a special order from the King, and was not permitted to sit again. The accused Prelate was not long afterwards translated to Hereford (what a complete and happy precedent!) and subsequently, in due succession, to Salisbury and to Winchester.

My Lord, if the conduct of the Minister of George I. on that scandalous occasion be not to be a precedent, show that you repudiate it. Take that step which is due to justice, to the rights of the Church, and to the conscience of every Churchman. Withdraw the recommendation which you have so inconsiderately made; or, if you persist in it, refer the writings of Dr. Hampden to the Church in Convocation.

If there are objections to this course, devise some other. Let these writings be judged by a provincial council of the Bishops, or by such divines as Her Majesty [illegible] other tribunal of any kind, provided it be fair and competent; but do not, as you value your own good name, the honor of your Sovereign, or the welfare of the Church, and, [illegible] of the State also; for the welfare of the State, rightly understood is, and ever will be, bound up indissolubly with that of the Church—do not so persist in an [illegible] indiscretion, [illegible] make it not a crime, and I dare not forbear adding—a sin.

But I return to your Lordship's letter.

You proceed to say to us, "Should I withdraw my recommendation of Dr. Hampden, I should virtually assent to the doctrine that a decree of the University of Oxford is a perpetual bar of exclusion against a Clergyman of eminent learning and irreproachable life."

My Lord, I doubt not the learning nor the excellent moral character of Dr. Hampden. But these qualifications [illegible]. Is Dr. Hampden unworthy of confidence as a teacher of Christian truth? The University of Oxford, judging from his published writings, has said that he is. [illegible] Is heterodoxy less mischievous in a judge than in a teacher of theology? My Lord, it cannot be necessary to remind you that a Bishop, as such, is, by the essential, indefeasible right and duty of his office, is empowered, and is bound, to judge of the doctrine of the clergy placed under him.

The judgment of the University, therefore, ought to be a "ban of exclusion" (from the office of Bishop at least) against Dr. Hampden, [illegible] until it shall be either repealed, or washed away, or proved to be unfounded.

The first of these three modes has been tried, but the attempt signally failed. The University, six years afterwards, refused, when it was moved to repeal it, and that, too, under circumstances peculiarly favourable to the success of the motion [illegible] Hampden. Yet, even then, the motion of repeal was sternly rejected by a majority much smaller, indeed, than that which had originally enacted the decree (474 to 94,) but large enough to evince abundantly the unaltered judgment of the University—it was 330 to 219.

Your Lordship says, however, "it must not be forgotten, that many of the most prominent among the opponents of Dr. Hampden in the University have since joined the communion of the Church of Rome."

My Lord, if by "the most prominent" [illegible] others, thank God, still stand rooted and grounded in faith and love.

But, my Lord, supposing that those of the majority [illegible] will your Lordship, or will any honorable man, venture to say that, [illegible] sufficient amply to stamp the judgment of the University?

I have intimated that the stain of the judgment may be washed away. My Lord, I wish this had been done long ago by the only person who is able to do it—by Dr. Hampden himself. [illegible] But this is a course which Dr. Hampden has refused to take. In a published letter to the Archbishop of Canterbury, dated January 23, 1838, he declares, that "I retract nothing that I have written."

My Lord, I honor Dr. Hampden for thus writing; [illegible] If in his teaching during eleven years, or in any of the valuable [illegible] your Lordship writes, he had either expressly or virtually withdrawn what was justly censurable in his earlier writings, I, for one, should not have been added to the list of remonstrants. Yet I frankly own that I should, even in that case, still have [illegible] with hearty assent, a saying of King George III., which was strongly marked by his characteristic practical good sense. When his Minister recommended to him for a vacant Bishopric some divine who had let fall certain unsound opinions, but who had, however, afterwards retracted—"I [illegible]," said the good King, "some man who has nothing to retract."

But a step, it may be said, is to be taken to remove from Dr. Hampden the ban of exclusion of which your Lordship writes. [illegible] Dr. Hampden will then enter on the office to which your Lordship has designated him, with powers of usefulness which he will otherwise, if he come [illegible], be utterly unable to exercise. My Lord, a higher authority than any congé d'élire or letter missive has said, "A Bishop must be blameless;" not exempt, I need not say, from human infirmity, not free from every breath of calumny and envy, but pure from all which can be justly called "blame,"—pure from the censure of all who are entitled to pronounce judicially upon him.

Your Lordship is pleased to add, what (I must confess) no lighter testimony than that of your own hand could make me think it possible that you could say, that "this would be, in fact, to say, that the supremacy which is now by law vested in the Crown is to be transferred to a majority of the members of one of our Universities."

My Lord, if instead of a decree having been passed against Dr. Hampden for unsound teaching by the University of Oxford, a judgment of the Court of Queen's Bench had been pronounced against him for some flagitious crime, and if this judgment were pleaded as a reason why he should not be promoted to a Bishopric, would it follow that the Royal supremacy [illegible] from the Queen to Lord Denman? If it would not, why should it be said to follow from Dr. Hampden's being disqualified for a Bishopric, as he surely is, under the censure of the Oxford decree, that this is to transfer the supremacy of the Crown to the Convocation of Oxford?

My Lord, I own I am mortified at finding myself obliged to answer such transparent sophistry as this.

Your Lordship "deeply regrets"—I doubt not, sincerely—"the feeling that is said to be common among the Clergy on this question." But, you add, "I cannot sacrifice the reputation of Dr. Hampden, the rights of the Crown, and what I believe to be the true interests of the Church, to a feeling which I believe to be founded on misapprehension and fomented by prejudice."

My Lord, if this feeling be indeed "founded on misapprehension," let it be proved to be so. If it be "fomented by prejudice," do not give to that prejudice the increased momentum of a deep and bitter feeling of persecution.

To your assurance of your belief that "the true interests of the Church" are bound up with the appointment of Dr. Hampden, I have neither a right nor any inclination to withhold the fullest credit. I thank your Lordship for this frank avowal of those interests, however mistaken I may deem your way of testifying it.

Your unwillingness to "sacrifice the reputation of Dr. Hampden" does you honor. Shall it be deemed offensive if I suggest to you the only expedient by which you can preserve it? For Dr. Hampden's sake—for your own sake—[illegible] let his theological writings be subjected to a fitting and adequate tribunal. If the result be a sentence of exculpation, then, indeed, Dr. Hampden's reputation will be upheld and vindicated; then, indeed, it will "not be sacrificed," which else it must be—[illegible] on the reluctant and reclaimant Church, by recalling into life and activity the hitherto dormant powers of the most hateful and most tyrannical law which is permitted to pollute our statute-book.

But your Lordship is further resolved "not to sacrifice" for this cause "the rights of the Crown," founded upon that statute.

My Lord, the name of Russell ought to be—ever will be, I am sure, in your reflecting hours—a security to us against the application by you of a phrase so sacred as "the rights of the Crown" to a matter so foul as the provisions of the statute of which I am writing. My Lord, the Crown has no right, [illegible] to force a Bishop on the Church whom the Church has just right to adjudge to hold "sorts of erroneous and strange doctrine, contrary to God's Word." True, my Lord, the statute 25 Henry VIII., chap. 20 (the Magna Charta of tyranny,) does give to the Crown a power which your Lordship has been pleased to call a "right" [illegible] any Dean or any Chapter which may refuse compliance with such a mandate. [illegible] no statute can make it right to compel an honest and conscientious Chapter to elect, or an honest and conscientious Prelate to consecrate to the office of Bishop, such a person as I have described above.

Forbear, my Lord, while you have yet time. Persist not in your rash experiment. The bands of your vaunted statute will snap asunder, like withes, if you attempt to bind with them the strongest of all strong men; [illegible] against the assailant of his Church.

My Lord, do not imagine that I am one of those who, if it were possible, would deprive the Crown of any portion of its rightful supremacy, especially of its just, legitimate, Christian influence in the appointment of our Bishops—an influence which I firmly believe to be necessary to the peace, and therefore to the welfare of the Church. Let the Crown continue to nominate them, but let it exercise this right, which almost all considerate Churchmen wish it to retain, with caution, with discretion, with due regard to the feelings and the conscience of all concerned. Depend upon it, my Lord, the remonstrant Bishops spake to you a sound and pregnant truth, when they told you that the nomination to vacant Bishoprics is a very delicate, as well as a very important particular of the Royal supremacy.

But I will not enlarge on this matter. Again I implore you to forbear, while you yet have time. Retrace your steps; and be assured every honest and good man, every prudent and sound adviser, [illegible] will applaud your forbearance.

I have the honor to be, my Lord,
Your Lordship's obedient servant,
H. Exeter.

Postscript.

27, Conduit-street, Dec. 13.

My Lord,—I have just seen a copy of your Lordship's answer to the address from the lay members of the Church (very many and very distinguished members, as I have heard,) on occasion of Dr. Hampden's appointment.

As this address is connected with the subject of my recent letter, I may be permitted to add a few words to what I have already said, when I wrote.

Your Lordship states "your belief that the appointment of Dr. Hampden will tend to strengthen the Protestant character of our Church, so seriously threatened of late by many defections to the Church of Rome."

I give your Lordship full credit for the motive to which you ascribe this appointment; but I must frankly say that I should esteem [illegible] the "Protestant character" of our Church, [illegible] that Protestant character, rightly understood, which tends to make that character less Catholic, [illegible] of the Catholic Church throughout the world.

But I have pleasure in stating to your Lordship, that not only in my own Diocese, but in every other, the resolutions, addresses, and petitions, on the present occasion, have been subscribed by the Clergy of all shades of religious opinion, among them by those who are most strenuous in the cause of Protestantism.

I also feel it my duty to state to your Lordship, that I have been assured that [illegible] "defection from our Church," [illegible] by the University of Oxford in 1836, [illegible] in 1842, as an "unworthy proceeding."

Without presuming to question the right of your Lordship or of any man to judge of any public act of any body of men whatsoever, [illegible] publicly and officially [illegible] a solemn decree of one of the [illegible] in Europe.

I must also venture to suggest a question, whether this be the happiest mode of satisfying that "charity" which, I doubt not, your Lordship feels, and of allaying those "feelings of bitterness" which your Lordship in common with all good men, most sincerely deprecate.

I have the honor to be, my Lord,
Your Lordship's most obedient servant,
H. Exetor.

The Right Hon. Lord John Russell.

The following is the correspondent to which the postscript refers:

"My Lord,—We, the undersigned lay members of the Church of England, beg leave to represent to your Lordship the deep concern with which we have heard the report of your intention to recommend Dr. Hampden to Her Majesty as the future Bishop of Hereford.

We have seen and heard enough of the strong feeling, both of laymen and of clergy, on this occasion, to convince us that the appointment, if persisted in, will stir up feelings of bitterness, which it will be impossible soon to eradicate, and which would probably lead to conseqnences which your Lordship would deprecate as earnestly as ourselves.

We fervently hope that these or other reasons may induce your Lordship to reconsider the case, before you finally advise Her Majesty to recommend for election to the vacant Bishopric a person who has been solemnly pronounced by his own University to be unworthy of its confidence as a teacher of Christian truth.

We are, my Lord, &c., &c.

"To the Right Hon. Lord John Russell, M.P."

[This address was signed by 485 members of the Church of England, including several Peers, Members of Parliament, &c.]

"Chesham-place, Dec. 10.

"My Lords and Gentlemen,—I have had the honor to receive your representation on the subject of my recommendation of Dr. Hampden to the Queen for the See of Hereford.

I am aware that there exists a strong feeling on the part of some laymen and Clergymen against Dr. Hampden; but that the appointment should excite feelings of bitterness is, I hope, an error, as it would show a sad want of Christian charity on the part of those who would indulge such feelings.

The consequences with which I am threatened I am prepared to encounter, as I believe the appointment will tend to strengthen the Protestant character of our Church, so seriously threatened of late by many defections to the Church of Rome. Among the chiefs of these defections are to be found the leading promoters of the movement against Dr. Hampden, 11 years ago, in the University of Oxford.

I had hoped the conduct of Dr. Hampden, as Regius Professor of Divinity and head of a Theological Board at Oxford, had effaced the memory of that unworthy proceeding.

I have the honor to to be, my Lords and Gentlemen, your obedient servant,

J. Russell.

"To certain Lay Members of the Church of England."

The Bishop of Norwich has published the following letter upon Dr. Hampden's appointment:

"Palace, Norwich, Dec. 1.

"My dear Lord,—On maturely considering the memorial which has been forwarded to me against the appointment of Dr. Hampden to the See of Hereford, not on the ground of any general unfitness for the office, or on any specific charge of heterodoxy, but because, 'the University of Oxford has affirmed, by a solemn decree, its want of confidence in the soundness of his doctrines,' I feel I cannot conscientiously sign it for the following reasons:

1. Because I conceive that by such proceeding we are giving to an university censure an authority which in no way belongs to it, and which many of its most devoted friends have disclaimed. And further that I can attach little weight to a decision eminating from Oxford on that occasion, bearing in mind that the movement against Dr. Hampden originated with a party suspected (how justly subsequent events have fully proved) of entertaining a strong leaning towards the Church of Rome. That the opinions, moreover, of many of those members of convocation who opposed Dr. Hampden were manifested with a bitterness of party spirit little creditable to them as members of a Christian community and a calm deliberative assembly; and that there is good reason for believing that the majority was obtained by votes given by many individuals who came up expressly for the purpose, though it was notorious that they had never read the works which they professed to condemn.

2. That Even if the censure of 1836 were deserving attention, it was virtually repealed by a statute in the early part of 1842, which expressly appointed Dr. Hampden to the office of Examiner in the new Theological Examination, and which was, by several influential members of the University, understood to cancel the previous censure; and that in the summer of 1842 an attempt was actually made to repeal the censure of 1836, which very nearly succeeded, supported, as it was, by some of the most distinguished members of the University; amongst others, I believe by no less than fifteen out of seventeen of the Heads of Colleges, and that it was opposed by a large portion of those well known for their Tractarian tendencies.

3. Because I believe Dr. Hampden to have been very unfairly treated, judging as he was by extracts separated from their context, and many of them obscurely worded, on points involving deep metaphysical reasoning, requiring unprejudiced and dispassionate investigations to decide upon.

4. Because I consider that on other occasions, more especially in his inaugural letter, he has shown clearly and unequivocally, and beyond all controversy, that his sentiments on those particular topics on which he was supposed to be unsound were in accordance with the formularies of our Church and with the Holy Scriptures.

Such are the reasons for inducing me to withhold my signature to the memorial proposed by my right rev. brethren, expressive of their disapprobation of Dr. Hampden's appointment to the vacant See of Hereford.

I have only to add, though indeed I consider it scarcely necessary, that did I suspect Dr. Hampden in the slightest degree of holding opinions impugning the doctrines of the Trinity or Atonement, I should not have hesitated a single moment in requesting that my name might be affixed to the memorial, with my fullest concurrence and approbation of its object.

I remain yours very truly,
E. Norwich.

"To the Lord Bishop of ———."

DOMESTIC INTELLIGENCE.

Geneva College.—We publish by request the following extract from a letter to a friend, and beg to call to it the attention of our Episcopal readers:—

* * * * * You will rejoice to learn that Geneva College is indeed and in truth a Church institution—a religious as well as literary establishment of the highest order. When at Geneva a short time since, I attended the morning exercises of the College Chapel at the early hour of six o'clock. The President appeared in his surplice—the white garment so emblematic of purity and peace—and read the morning service of the Church. The young men responded with great apparent fervor and devotion, and the chanting was excellent, though without the organ—a deficiency which is soon to be supplied. But never did the simple strains of the Gregorian melody produce a stronger or more delightful effect upon my feelings. Altogether the scene impressed me with the deepest emotions of joy and thankfulness to God. No Christian parent could have been present without saying to himself—"This is the place for the education of my son; here I am sure, that the daily services of God's holy Church must produce the happiest effect on his mind and affections, and no tongue can tell the inestimable value of such a quiet and peaceful discipline."

Bishop Butler has some where said in substance, that mere talking and preaching and laying down rules and "drawing fine pictures of religion," are only calculated to sear the conscience and burden the heart, and hence that every system of education which embraces nothing more, is really dangerous to the moral character of the young. Precept and practice must be united together, and it is only the combination of these two elements, as it is the combination of the essential elements of the air, which is really invigorating and healthful. Hence in order to lead the young to prayer and to God, we must not rely upon talking and preaching, but we must engage their minds and affections in the positive acts and duties of religion.

And this is just the difference between the College now and what it was before, and between every true system of Christian education and those various systems which generally obtain in the world. Then the young men were told what they ought to do and to be, and there was enough of talking; but now the precept and the practice are united together, and the students are insensibly led to the formation of those blessed habits of thought and action which must grow with their growth and strengthen with their strength. God be praised that a new era has opened upon our College, and the brightest prospect of usefulness is before it. Not Episcopalians only, but all good men of every denomination who revere, as all good men do, the precepts and the practices of our Prayer Book when faithfully carried out, must rejoice with us.—*Spirit of the Times.*

Maryland.—*Institution.*—On Thursday, December 30, the Rev. Richard Clarence Hall was instituted to the rectorship of St. John's Church, Huntingdon, Baltimore county. Morning Prayer was said by the Rev. Alfred A. Miller, rector of Mount Calvary Church, Baltimore, and the Lessons read by the Rev. Daniel Henshaw, assistant minister of St. Peter's Church, Baltimore. The *Venite, Gloria Patri, Te Deum,* and *Benedictus,* were chanted, as were the *Laudate Nomen* in the Institution Office, and the *Gloria, Trisagion,* and *Gloria in Excelsis* in the Communion Service. The Bishop performed the duties of the instituting priest, and the newly instituted rector, agreeably to the rubric in the Institution Office, administered the holy communion, assisted by the Rev. James E. Van Bokkelen, deacon, who delivered the cup to the laity. The Rev. Messrs. Meyer Lewin, Francis A. Baker, and Theodore Philip Barbour were also present. The Bishop preached from 1 Corinthians, ii. 2—"For I determined not to know any among you save Jesus Christ and Him crucified." He pointed out from this text the necessity of a minister's confining his attention and that of his flock to the Saviour, regarded especially in three points of view:

Firstly, as the only source of all power, Whose ambassador the minister was, constituted by a commission derived from Him, and Him only. This was the distinction between a minister of Christ and a mere theological lecturer chosen by the people, and possessed of only such authority as they could bestow. The responsibilities of even such a lecturer were awful; how much more so those of a priest of God, whose authority reduced the responsibility of the people to the single question, would they receive or reject the doctrine which he offered not in his own name, but in Christ's?

Secondly, as the only source of wisdom, from whose revelation alone he was to instruct his people, laying aside the philosophical speculations, the traditions, the doctrines of men, to teach only what might be clearly proved by the Holy Scriptures. Avoiding, thereby the hazard of the souls of his hearers, which might arise from dwelling on lofty theories of morality, puffing them up with human knowledge, instead of edifying them by the instructions of the Holy Spirit.

Thirdly, lastly, and above all, as Christ crucified, the one only propitiatory sacrifice, which was able to take away the sins of the world, upon which all our hopes of salvation must rest. The fountain from which must flow that grace which was given in the baptismal water, which is the Blood of Christ applied to the soul for its justification by faith.

Christ Church, Williamsport.—One year has elapsed since the present Rector assumed the charge of this parish. During that period, the greater part of a heavy debt has been paid off, which with the usual expenses attendant upon supporting the ordinances of the Gospel, the smallness of our members, and the remainder of our debt, render us unable to provide for the wants of the congregation in other particulars. We especially need lamps for the church, a Parish Library, a Sunday School Library, and a Font. At present, we are unable to have any weekly services—besides Sunday—and are thus placed at disadvantage with the denominations around us, all of whom have arrangements for week-evening lectures. We have no Font, and no Parish Library; and our Sunday School Library, consisting chiefly of the first of the ten series of the American S. S. Union, is too small to be of much essential service. The sum of sixty dollars will be sufficient to purchase the kind of lamps we shall need. The books which I especially desire for the parish library are such works as Blunt's, Wilmer's Manual, and others of a practical character, and illustrative of the doctrines, order, and discipline of the Church.

The young ladies of "The Female Institute" in connection with the parish, have undertaken with becoming zeal to erect a neat and appropriate fence in front of the church, and hope in the course of the present season, to obtain sufficient funds for this purpose. They appropriate one afternoon in each week to this object, voluntarily assuming a double duty in the school room on the morning of that day. To their faithfulness in this particular I am personally witness. They have already realized over forty dollars. "The Circle of Industry," comprising the elder ladies of the parish, are now laboring with reference to the extinguishment of the debt.

In making this appeal on behalf of an interesting parish it is proper to state, that the Church will always be disadvantaged unless we have some such provisions as that for which I now ask aid of our brethren, and this provision we are not able to make for ourselves. The sum required for all these objects would not be felt, if a few of those whom God has blessed with the means would unite their contributions for this end. To those who are acquainted with the past and present condition of this parish, I need not present an additional motive. I sincerely hope and confidently trust that our fellow Churchmen will not decline their assistance, but will generously enable us to enjoy the full benefits of our invaluable services. "It is more blessed to give than to receive," and had I a wish—when Providence orders all—it would be that we might be able to confer benefits upon others, and thus inherit the greater blessing; as it is, we will be grateful indeed, if we can inherit the lesser.

Donations will be received by Messrs. Stavely & M'Calla, of the Episcopal Recorder, by Mr. John S. Newbold, at the office of the Banner of the Cross, by Mr. Benj. Clark, 115 Vine street, and by the Rector.

W. J. Clark, Rector.

Williamsport, Lycoming Co., Pa., Dec. 25, 1847.

Pressing Want.—The following from a correspondent at Vincennes, Indiana, will furnish its own explanation. It will give us pleasure at all times to aid in every proper way, in the filling up of distant parishes.

"We have here a comfortable and substantial Church, and some zealous members, but have been without a Pastor for fifteen months. Will you, through your paper, direct the attention of some efficient clergyman to this destitute parish? One without a family would be preferred, possessing unquestioned piety and zeal; of sound Church views, yet not illiberal; of fair talents, good delivery, and address—such a man would be well received and supported, and do much in adding to our little congregation.

"The society, health, and prospects of our town are very good; any further enquiries answered, by addressing either Warden or Secretary of St. James's Church, Vincennes, Indiana. You would greatly oblige us by rendering some help in the matter."

The Episcopal Church in Northampton, Mass., have received a present of a valuable organ from a gentleman in New York State.

The Offence of the Cross.—We learn from the Presbyterian of the 1st inst., that among other improvements of the distinguished and long honored establishment of Nassau Hall, at Princeton, New Jersey, a new Chapel for the College has been erected, of which the same paper says: "This is a truly tasteful edifice, and worthy of the town that contains such a beautiful specimen of architecture as the Seminary Library. The Chapel is between the College refectory and the east College. It is built of dressed stone; [we make a mark here, because there seems a little shyness of the Cross. We do not wonder at it. The Woodhulls, the Witherspoons, and the Millers, have been a little afraid of the Cross,] and for convenience, not for superstition's sake, [very well put in] in the cross form. The extreme length of the building is seventy feet, the length of the transcept is fifty-one feet, by ten in breadth. The roof is supported by oak arches of the ancient style, in other words, as we suppose, the open roof.—*Gospel Messenger.*

At a meeting of the Trustees of the Episcopal Academy of Connecticut, held December 15th, 1847, the Principal made his annual report, which on motion, was accepted and ordered to be recorded, and a copy sent to The Calendar for publication.

To the Trustees of the Episcopal Academy of Connecticut.

The Principal gratefully acknowledges God's continued goodness to the Institution during the year now drawing to a close. Of the sixty-six pupils who have been connected with it, seldom have the studies of one been interrupted a day by sickness. With God's blessing upon the means which have been used, a healthy moral state has also been preserved. It is confidently believed that in no Institution, numbering so many, and from so many different parts, is there a more universal freedom from immoralities, and especially from those gross ones often found in schools, profanity and vulgarity.

The branches of education pursued have been of all kinds, from the common elementary branches, to those preparatory to the Freshman, Sophomore, and Junior classes in College. With what success they have been pursued belongs rather to the examining Committee to declare, than to the Principal.

I would respectfully recommend, as heretofore, that a Committee of the Trustees be appointed to attend the examinations, and report to the Board respecting them. This will tend to stimulate the pupils to diligence, and to enlighten the public respecting the patronage which should be extended to the Institution.

All which is respectfully submitted,

S. B. Paddock, Principal.

A true copy,

A. J. Driggs, Secretary.

Cheshire, December 15, 1847.

Clerical Changes.

The Rev. Meyer Lewin has resigned the rectorship of St. Michael's Parish, Talbot county, and accepted a call to the rectorship of Christ Church, Calvert county. P. O., Port Republic.

The Rev. James E. Van Bokkelen has received and accepted an unanimous invitation to take charge of Grace Church, Elk Ridge Landing, Md. His residence will be at St. Timothy's Hall, Cantonsville, of which institution he is the Vice Rector. Grace Church is undergoing alterations and repairs which will make a very neat and appropriate edifice; thus adding one more to the beautiful country churches of Maryland.

Rev. Joseph J. Ridley has resigned the charge of St. John's Church, Williamsboro', North Carolina. His residence, for the present, is in Oxford, Granville county, North Carolina, where letters and papers for him should be addressed.

The Rev. Charles West Thomson, late of Liberey, Bedford county, Va., has received and accepted a call to Calvary Church, Rockdale.

The Rev. Mr. Chauncey has accepted a call to the Rectorship of Christ Church, Hartford. He expects to enter upon his duties there about the first of February.

The Rev. J. W. Stewart having removed to St. John's Institute, Georgetown, D. C., requests that letters and papers intended for him may be directed accordingly.

Rev. Joseph Hunter has resigned St. Mary's, and accepted a unanimous call of Prince Frederick Parish, S. C. Post office address, Georgetown, S. C.

The Rev. J. L. Gray has received and accepted an invitation to the rectorship of Christ Church, Manlius, N. Y. He requests his letters and papers to be directed accordingly.

Married,

On Thursday evening, January 6th, in the Church of the Holy Evangelists, by the Rev. Benjamin Evans, Henry N. T. Arnold, U. S. Navy, and Cornelia V., daughter of the late Mr. Richard W. Slack, all of this city.

On the 1st ult., by the Rev. Andrew Fisher, Rev. Cornelius Walker, to Miss Margaret J., daughter of James Fisher, Jr., of Richmond.

In this city, on the evening of the 5th inst., by the Rector of St. Bartholomew's, Mr. Amos N. Titus, of Easton, Pa., to Miss Mary, daughter of Robert Ford, Esq., of Allentown, N. J.

Died,

At Nag's Head, N. C., on the 22d of September, 1847, at the age of eighteen, Elizabeth Carson, daughter of Dr. William C. Warren, of Edenton.

Departed this life at Snow Hill, Md., on Saturday, the 18th ult., Mrs. Margaret A. P., wife of the Rev. John P. Robins, and daughter of the late Lemuel P. Spence, Esq.

At Charleston, S. C., after two day's illness, on the 30th ult., Juliana Miller, second daughter of Rev W. W. Spear, Rector of Grace Church, Charleston.

Suddenly, at Abingdon, Va., on Tuesday, 21st ult., in the 21st year of her age, Mrs. Sally Claiborne, consort of Henry O. Mikee, Esq.

Obituary.

Died, in this city, on the 31st of December, Miss Mary Sagar, in the 45th year of her age.

Thus rests from her labors, as our hope is, another member of Christ's Holy Catholic Church. Conscientious in doing her duty in the state of life unto which it had pleased God to call her; walking humbly with her God; patiently enduring the chastisements of his hands, looking ever unto Jesus, who, for her, endured the cross; she was gathered unto her fathers having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor, as we humbly trust, with our God, and in perfect charity with the world.

T.

Notices.

CHAPEL OF THE HOLY COMFORTER.

The Rev. B. C. C. Parker will preach in the Chapel of the Holy Comforter, at the foot of Dey street, on Sunday evening next.

Divine Service commences at 7 o'clock.

New York, January 15, 1848.

EMMANUEL CHURCH.

There is to be an evening service held in this church (corner of Prince and Thompson streets) on Sunday next, January 16th.

Service to commence at 7 1-2 o'clock.

Divine Service during the day at 10 1-2, A. M., and 3, P. M.

January 15, 1848.

☞ The Church of the Ascension—St. Thomas's, St. Bartholomew's, and St Mark's, will be open alternately for Divine Service and a Sermon on every Sunday evening until further notice.

The order will be as follows—

First Sunday in every month, Church of the Ascension.
Second Sunday in every month, St. Thomas's Church.
Third Sunday in every month, St. Bartholomew's Church.
Fourth Sunday in every month, St. Mark's Church.

Divine Service will commence at half-past 7 o'clock.

The seats on these occasions are considered free.

New York, January 1, 1847.

Church of St. George the Martyr.—On Sunday evening next, (16th inst.,) the sermon will be preached by the Rev. Samuel R. Johnson, D.D., Rector of St. John's Church, Brooklyn.

January 15, 1848.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 4th inst., the Treasurer has received the following contributions:

From Zion ch, Butternuts, N Y, 10; St James's, Newtown, N Y, 11 63; H L, per Mr DePeyster, 50; St Matthew's, Wankeska, Wis, 2 26; Grace ch, Broad Brook, Ct, 2 65; children's box, 3; Sunday school, St Matthew's ch, Jersey City, N J, 3 12; Christ ch, Boston, S S, half, 1; Christmas offerings, Ascension ch, Frankfort, Ky., 30; through E Wilcox, R A in Penn, St Paul's, West Whiteland, 2; Trinity ch, Easton, 8 15; St Peter's, Uniontown, 7; St John's, Piqua, 10; St Mary's, Chester co, 10; St Thomas's, Morgantown, 2 86; St Matthew's, Francisville, 37 28; St James's, Lancaster, 50; a lady of Trinity, Phil, 3; St Paul's, Chester, 8; St Martin's, Marcus Hook, 10 75; Missionary Society, Emmanuel ch, Holmesburg, 16 12; donation from members of do, 8 88; St Gabriel's, Mulattin, 7; St John's, Carlisle, 30; St James's, Downingtonw, 3; a lady, per Mr Aertsen, 25 cts; St Andrew's, Phil, 103 40—307 69; John Brand of Tallahassee, 2; Christ ch, Westport, Ct, 4 75; Grace ch, Cherry Valley, N Y, 5; Christ ch, Guilford, Ct, 15; J P M, for Domestic Missions, 2 50; the Ogden Society of Trinity and St Paul's ch's, New Haven, Ct, 30; Trinity ch, Natitoches, La, 25; St Stephen's, Middlebury, Vt, Ladies' Missionary Association, 10; A G V, for Domestic Missions, 25; St Paul's, Rahway, N J, part, 15; St Paul's, Waddington, N Y, 4 29; Grace ch, Sheldon, Vt, 10; Calvary ch, Enosburgh, Vt, 5; St Paul's, Concord, N H, 6; Rev R W Goldsborough, Md, half, 5; Trinity ch, Columbus, Ga, 50. Total, $645 89.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Jan. 11, 1848.

Foreign Missions.—Since his report of Jan. 4th, the Treasurer acknowledges the receipt of the following amounts:—

From S S, Christ ch, Boston, Christmas offerings, 1; Trinity ch, Newark, O, China, 11 50; Male S S, Christ ch, Phil, for education of James C Booth, China, 20; Zion ch, Butternuts, N Y, 10; through H Trescott, R A, S C, St Philip's, Charleston, Constantinople, 20; St Stephen's chapel, 5 45; white congregation, education, Africa, 4 75; colored do, for do, 5 20; S S of do, for do, 19 60; Female S S teachers, do, for do, 14 50; Charleston Monthly Missionary Lecture, 1 13; Trinity ch, Columbia, offerings Advent Sunday, for Constantinople, 15; general, 20 25; St David's, Cheraw, for Africa, 25; Zion ch, Richland District, Africa, 80; China, 80—290 88; Leeds parish, Fauquier co, Va, for China, 35; general fund, 10—45; Christ ch, Guilford, Ct, 6; do, for Constantinople, 9; All Saints' parish, Frederick, Md, for China, 20; Zion parish, Frederick co, Md, for Africa, 2; Durham parish, Charles co, Md, Christmas offering, for Africa, 30; Trinity ch, Columbus, O, 70; St Paul's, Chillicothe, O, China, 10; Africa, 10; and Constantinople, 10—30; Christ ch, Pomfret, Ct, a thankoffering, 5; Ogden Society of Trinity and St Paul's, New Haven, 30; a member of Emmanuel ch, Brooklyn, for Constantinople, 10; family mite box, 2 49; St Paul's, Tompkinsville, S I, 7 46; St George's, Astoria, L I, 37 08; J P M, 2 50; St James's ch, Greenfield, Mass, 10; Christ ch, East Haven, Ct, 2 25; Rev R W Goldsborough, of Hillsborough, Md, half, 5; Trinity ch, Fairfield, Ct, 13 06; A G V, 25; St Paul's, Roxbury, N J, 10; St John's, Fort Hamilton, L I, 6; do, for Africa, 50 cts—6 50; St Paul's, Norwalk, Ct, for Constantinople, 75 06; St George's, Flushing, L I, 37 56; St Peter's, Ashtabula, O, Christmas collection, for Constantinople, 17; St Thomas's, New York, a communion offering, for Africa, 5; a few ladies of St Peter's ch, Port Royal, Va, for Africa, 5. Total, $774 34.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, January 11, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St Ann's ch, Brooklyn, Rev B C Cutler, D D. 10; Mrs S H Craig, 2; Jno P Atkinson, 2—annual subscribers—4 Total amount, $14.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 11, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From a member of Grace ch, Van Vorst, donation, 1; Mrs Geo Sullivan, 1; John P Atkinson, 1; Samuel Burrell, 1—annual subscribers—3. Total amount, $4.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, January 11, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from H L, $10.

Benj. Evans, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street.

January 10, 1848.

THE POOR.

St. Simon's *German Free Church.* The undersigned gratefully acknowledges the receipt of $5, from a friend, for the poor of the above church.

Further aid is greatly needed and earnestly solicited.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Brodway, or with

THOMAS COOK, 276 Houston street.

New York, January 11, 1848.

To Correspondents.

"F. M. H." in our next. "A Friend to the Bishop," is received.

THE EVERGREEN,
Or Monthly Church Offering: A Repository of Religious, Literary and Entertaining Knowledge, for the Christian Family.
Edited by Joseph Salkeld.
PROSPECTUS.

OUR OBJECT is to send abroad an interesting and useful Miscellany, that will be found, especially by Churchmen, to fill a vacancy in our periodical Literature. Most of the monthly magazines now published are filled with sickly productions of fiction and romance, and these are, very often, not only *trashy*, but of decided immoral tendency. Can we not have a Monthly Journal, which shall tend to refine and sanctify the social and moral feelings, and which shall contain nothing that the sincere Churchman would be unwilling to admit into his family circle? The Editor promises that no exertions on his part shall be wanting to render his Monthly Offering worthy of the cause to which it is devoted—*the dissemination of pure and undefiled religion and uncorrupt literature.*

THE EVERGREEN will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving, and will contain at least one page of Original Music, arranged for the Organ or Piano Forte. Four numbers in each year have been, and will continue to be, accompanied with Portraits and Biographies of the Bishops of the American Church.

Price Two Dollars a Year, in advance. All subscriptions must commence with the volume, or January number, and none will be received for a less term than a year.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending us ten subscribers, and the payment in advance therefor, shall receive a *complete set of the portraits of the deceased Bishops* as far as published, (amounting to fifteen,) on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman, or other person, sending us Twenty subscribers, and the payment in advance therefor, shall receive a *complete set of the Evergreen* from its commencement, (being four volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication Office, *by mail*. Postage and exchange will be paid by the publisher, and an acknowledgment of the receipt of the money will be made on the cover of the subsequent number of the Evergreen.

All letters upon business, not containing remittances, must be *post paid*, and addressed to the publisher. Communications to the Editor.

Until further notice, address George W. Mason, Agent for the Publisher of the Evergreen, 161 Fulton street, near Broadway, and opposite St. Paul's, New York.

☞ Editors of Church papers throughout the United States and Canada who will insert the above Prospectus entire, four times, and send the papers containing it to the Publisher, shall receive a complete set of the Evergreen from the commencement, and a complete set of the portraits of the deceased Bishops.

January 15.

NEW ENGLISH THEOLOGICAL WORKS.

D. Appleton & Co. have just Imported—

The Life of Jesus Christ, in Glory; Daily Meditations, from Easter Day to the Wednesday after Trinity Sunday, adapted for members of the Church in England, from the French of Nouet. With a preface by Dr. Pusey. 1 vol. 12mo. $2.

The Works of John Jewell, D D., Bishop of Salisbury. Edited by Richard Wm. Jelf, D.D.—a new and handsome edition. Complete in 8 vols. 8vo. Price $20.

The Unbloody Sacrifice and Altar, unveiled and supported, by John Johnson, A. M vol, 2, and completion. Price $2 25

Two Treatises on the Christian Priesthood, and on the Dignity of the Episcopal Order, by Geo. Hicks, D.D. A new edition. Vol. 2, and completion. Price $2 75.

The Works of Thos. Wilson, D. D., Bishop of Sodor and Man. A new edition. Vol. 3. Price $2 75.

Bishop Burnet's History of the Reformation, abridged for the use of students, by Geo. E. Currie, B. D. 1 vol. 8vo. Price $3.

Institutu Theologiæ Elencticæ, authore Francisco Turrettino. A new edition, 4 vols. 8vo. $12.

Thoughts on Passages selected from "The Fathers," by the Rev. J. B. James, A. A. 12mo.

January 15—1t

HOBART'S STATE OF THE DEPARTED.
THE STATE OF THE DEPARTED.
BY JOHN HENRY HOBART, D.D.,
Bishop of the Protestant Episcopal Church in the Diocese of New York.
Fourth Edition One Volume 12mo. 50 cents.

"This little volume, pp 129, contains an address delivered by Bishop Hobart, at the funeral of Bishop Moore, of New York, in 1816; also, a 'Dissertation on the State of Departed Spirits, and the Descent of Christ into Hell;' written by Bishop Hobart, in consequence of exceptions having been taken to his funeral address. The dissertation is published as last revised by the Right Reverend author. Those who wish to inform themselves upon this subject, will find in this book as good a treatise upon it as they will probably ever meet with.—*Banner of the Cross*

"The larger portion of this volume is occupied by 'A Dissertation on the State of Departed Spirits, and the Descent of Christ into Hell'—in which that subject is discussed with much clearness of statement, and fulness and force of reasoning—presenting the whole argument on the side adopted by the Bishop with an effect and in a compass not elsewhere, we believe, to be found in our language."—*Southern Churchman.*

"Perhaps the best dissertation on the very important question as to the state of the departed, is this one of the lamented Bishop Hobart, in which the whole subject is thoroughly examined."—*Providence Atlas.*

"The publishers of this valuable work have at last given us an edition in a style something like what its merits demand. As it forms one of the volumes prescribed by the House of Bishops in the course of study for candidates for Holy Orders, it is quite superfluous for us to commend it."—*Young Churchman's Miscellany.*

"This work of the late Bishop Hobart, is published at a very seasonable time, when every doctrine of the Church is called in question. It was occasioned by the Bishop's sermon on the death of his predecessor, Bishop Moore, of New York, and is an unanswerable defence of the doctrine of the intermediate state. Extracts are given as well from the writings of Dissenters, as from those of the Anglican Church; and the distinction between it and the Romish doctrine of purgatory is clearly pointed out. The present edition is beautifully got up, the paper excellent, and the type clear and good; and as the work itself is used as a text book in the General Theological Seminary of the Church, we have no doubt the sale thereof will be even more rapid than it has been from its first appearance, and speedily repay the firm who have issued it in so creditable a style.—*National Press.*

Just published by
STANFORD & SWORDS, 139 Broadway.
January 15.

THORNTON'S PRAYERS.

"It may seem presumptuous in the Editor to say anything by way of introduction to productions bearing on their title page the name of Thornton—a name, familiar not to England only, but to the world; and indissolubly associated with our thoughts of whatever is enlarged in Christian beneficence, sound in religious views, and beautiful in consistency of daily practice. He will take the liberty, however, of simply saying, that in regard to the Family Prayers, that without at all detracting from the merit of other works of the same description, they appear to him to preserve, in a remarkable degree, the difficult and happy medium between verboseness on the one hand, and a cold conciseness on the other. It is believed that none can use them, without feeling that they impart a spirit of gratitude and self-humiliation. They are what prayers should be—fervent and yet perfectly simple."

New edition just published by
STANFORD & SWORDS, 139 Broadway.
January 15.

D. D. LYON, Sexton of Trinity Church, and General Furnishing Undertaker, No 44 Greenwich street, one door from Morris street—all orders left at his residence, at any hour, day or night, will be punctually attended to, No. 44 Greenwich street.

January 15—3m

From the Episcopal Recorder.

SCRIPTURE SONNET.

"He hath made every thing beautiful."—Eccles. iii. 8.

And will He not approve, when thou dost seek
The Spirit's deeper beauty? and dost pray
For glorious thoughts to light that Spirit's way
Onward?—when thou dost pray that patience meek,
And gentle love, and holy purity,
And guileless truth, may come out and dwell with thee?
When thou dost joy in other hearts to mark
The beautiful—the good? and grateful bear
Their pictures home, and call them thine, and set
These jewels in thy inner cabinet,
Blessing thy God that thou mayest freely share
Such priceless wealth? Then say not life is dark:
The lovely from around thee nought can sever:
And thou mayest love it still, and toward it grow, forever,
A. W. M.

ENGLAND AND WALES.

An Abused Charity.—The Recent death of the Rev. Dr. Vansittart rendered vacant the mastership of "Wigston's Hospital," Leicester, and the occasion has been seized by the local politicians and the Leicester papers to draw attention to a gross abuse of a noble charitable foundation. It appears by the statements published that—

Wigston's Hospital was originally founded by Mr. William Wigston, a merchant, and once a mayor of Leicester in the early part of the reign of King Henry the Eighth. That King, by his letters patent, empowered Wigston to endow it with lands and hereditaments to the amount of not exceeding 49l. 13s. 4d. yearly; and Wigston endowed it with land to the amount of 40l. per annum. This property lay in Leicester (town and county) and Lincolnshire, in various detached portions; and in the course of his will it was set forth that he, "William Wigston, having spent the flower of his age in the vanity of pleasures, and in earthly employments and cares, is desirous of making an evening sacrifice to the Most High," &c. Therefore he "endows it forever" with a master, a confrater, and twelve poor men and twelve poor women, which shall remain within the said hospital forever. It then proceeds to say that, by authority of the King's letters patent, he had ordained certain rules and regulations for the government of the hospital, which were to be observed for ever.

The founder fixed the pay of the master at 8l. per year, (about one-fifth of the then annual value of the estates,) and the pay of the confrater at 6l. The balance of the income was to be divided amongst the poor men and women, and to be spent upon gowns, fuel, salt, and oatmeal for them.

In the latter part of the reign of Henry the Eighth, this hospital, with many other religious houses, was dissolved and became vested in the crown. Its funds, however, were not perverted, nor does it appear that anything was done till the twelfth year of the reign of Elizabeth, when she granted letters patent to the Chancellor of the Duchy of Lancaster, and the Attorney General of the said duchy, as her commissioners, to make ordinances, rules, and statutes for the government of the hospital. This they did. The Queen's letters patent were confirmed by an act passed in the eighteenth year of her reign; and these are at present the only legal rules by which the master, confrater, and the poor belonging to the hospital are, or ought to be, governed. In these rules, which were mainly like the original, except where they were incompatible with the reformation, there was an alteration as to the master's power of leasing; he now had a complete discretionary power given to him to let for twenty-one years, or for one, two or three lives, with sole authority to do as he thought best. It was stipulated, however, that in all these cases there should be as much reserved rent as had been paid for twenty years before the granting of such lease; and the master was still ordered to convert all profits, improvements, &c., to the use of the hospital, reserving to himself only such reasonable fines for leases, as might be necessary to his own proper use, and to the increase of his proper living there. Unfortunately this new rule, so widely at variance with the original rules, opened a door to the gross impositions which, as is well known, have almost ever since been practised. Still the master was required to account to the hospital for all the improvements and profits of the estates, "other than such fines as shall be reasonably taken for renewed lease."

The master was ordered, further, to render a yearly account, which ought to be audited by an auditor appointed by a chancellor of the duchy. And there was this additional provision made with respect to yearly savings; that whenever, by frugal management and economy, there shall be more than 100l. accumulated in the hospital chest, then it shall be lawful for the master, at his discretion, to bestow it in relieving the poor of Leicester, or in amending the highways of Leicester, or in doing anything profitable to the hospital, or the poor there, or the town of Leicester, or the inhabitants thereof; so that the master, at every audit, bring vouchers for his true mode of applying the said sum or sums. After this there is a clause directing that the master shall once in every seven years survey all the lands, tenements, &c., to see that they are all perfectly correct; that he shall keep the records of the hospital; and that he shall receive for his services the yearly sum of 10l., and shall have for his residence the house and premises next the hospital: and that he shall also have authority to provide [provender?] himself and family out of the revenues of the hospital, as well as of sufficient fuel of coals and wood, of oatmeal, salt, and candle, as also of sufficient provision for the finding of two geldings, and no more, out of the funds of the hospital and the council.

Since those days the value of the property has of course greatly increased; but the "master" instead of being content with his proportion of one-fifth, as originally bequeathed, has, it appears, been in the habit of appropriating to his own use about two-thirds of the charity funds. Indeed the benevolent intentions of Wigston have been entirely perverted, and that which was intended to be a useful charity has become a fat sinecure. One "master," Mr. Selwyn, received during his tenure of the office no less than 34,000l., and it is estimated that the Rev. Dr. Vansittart (who also enjoyed the Vicarage of Shottesbrook, in Berkshire) received from the Wigston hospital fund the sum of 23,000l. The mode of managing the estates of the charity, is tolerably indicated by the following case, as stated by the *Leicestershire Mercury*:—

Shortly after the appointment of Dr. Vansittart a lease happened to fall in. It was the lease of a house and twelve acres of land at Ravenstone, which were worth 30l. per annum. They had been hitherto let for a reserved rent for the charity of—how much? Two shillings per acre; not a twentieth part of the real value. The rest was swallowed up in fines for the benefit of the master. It has been understood, by a committee appointed at the time, in hope of reforming the charity, that Lord Bexley (the chancellor) intended, as leases fell in, to double the reserved rents for charity; but as, in this case, the duplication would only make the reserved rent four shillings per acre, they wrote to Lord Bexley to remonstrate with him, and to beg him to do something more. He referred to the master, (his relative,) who, he said, would give "proper directions," but who gave, if we mistake not, none at all. And thus have the revenues of this noble charity continued to be managed until the recent decease of Dr. Vansittart, who held the office of master for a period of twenty-three years.

The local paper suggests that the present vacancy in the mastership offers an excellent opportunity for reforming what has hitherto been a disreputable job. The *Leicestershire Mercury* mentions one occasion when reform was commenced:—

The hospital estates have been mismanaged for a long course of years—probably the greater portion of the 250 years during which the estates have been regulated by statute. It is true that during the commonwealth—in the year 1656—the then mayor and corporation presented a petition to Parliament for a better regulation of the affairs of the hospital. And what was the reception that petition met with? Why, a survey of the estates was made by order of Parliament; their value, even at that date, was represented to be 1,200l. per annum; and if this were the case now very nearly two hundred years ago, what ought to be their actual value to the town at the present time? Having ascertained this fact, the Parliament appointed trustees resident in Leicester—did away with the system of letting by fines—and made imperative the much more legitimate mode of letting on leases of 21 years. It also settled the master's salary at 40l., and the confrater's at 42l. per annum—thereby clearly marking their opinion that neither was meant by the founder to have a "fat sinecure." It likewise enjoined the trustees to improve and enlarge the hospital as the revenues increased, to increase the number of inmates, and otherwise to devote the surplus to such other charitable uses as were set forth in the act of Elizabeth. Alas! it shared the fate of so many other of the very wisest and most important acts of the Commonwealth. It was altogether set aside at the restoration; there were too many needy cavaliers and royal doctors of divinity looking to a needy and profligate monarch to allow of even charities for the poor being appropriated to their proper uses.

Perhaps never since the charity was established would the "oatmeal," "gowns," and "fuel," ordered by Wigston to be given to the poor, be more acceptable in Leicester than during the present winter.—*News*.

Alteration of Clocks throughout the Country.—An occurrence of considerable importance in a national point of view took place yesterday, December 1, when the mail and other trains between London, Liverpool, Manchester, and the north, were in consequence of the completion of the thorough communication, placed upon the Trent Valley line, instead of going round by Birmingham. On this occasion, by order of the directors of the London and North Western, with the concurrence, it is understood, of the Railway Commissioners and the Post-office authorities, the clocks at every station on the London and North-Western, the Midland, Birmingham and Gloucester, and other lines, were set to Greenwich time. It was at first proposed, in order to obtain the communication of true time, a practice now daily adopted at Greenwich for indicating it, that a ball should be dropped from the upper part of the Observatory so as to touch a spring communicating with all the telegraphic wires in the kingdom, and thus by the striking of a bell give instantaneous true time to Liverpool and Manchester, and all the northern towns. The telegraph could thus from day to day supply any want of uniformity; but, owing to the wires not being completed, and not communicating with every station, the design was found impracticable. In default of this another plan was resorted to yesterday—that of sending special messengers, each having a chronometer indicating true Greenwich time, to the several divisions of the London and North-Western and Midland systems, so that Greenwich and London time, in the course of the day, was communicated and established at every station on these lines, the stations amounting to between 200 and 300, and affecting all the principal towns and cities between London and Carlisle, and London and York. The authorities of the Post-office have given official notification to the local postmaster at Liverpool to adjust the Post-office clock there in accordance with London time, and it is intended that the same shall be the case at Manchester. The Post-office mails are always regulated according to London and not local time, and the present alteration is found to be expedient in consequence of the inconvenience asserted to arise from the fact of every separate town having its own time with reference to the longitude of the particular place E. or W. of Greenwich. The promoters of the measure state that to railways the old system of keeping time has been a positive annoyance, from each town or stopping place between London and Holyhead having appropriate time. The Post-office sends its mandate for the dispatch of a new mail from Holyhead at midnight on Wednesday, but owing to the arrangement of "local times," midnight of Wednesday at Holyhead is morning of Thursday in London. A similar discrepancy as to time exists in all the intermediate places. As regards railway travelling, one of the consequences of keeping "local time" is found to be, that an express train on a journey of 250 miles is 6 1-2 hours from E. to W., and less than 7 1-2 from W. to E.; and though the speed in travelling is really the same in both instances, by the time-table it is made to appear 33 miles per hour from W. to E., and less than 39 from E. to W. The chief object of the proposed alteration is stated to be that of rendering the movements of the railway system more precise as to London time, and of enabling travellers from the East and from the West meeting at some common centre, each with a timepiece in his pocket, to be able to keep their appointments without first consulting the longitude of the town clock.

The municipal authorities and others, who have the charge of clocks in various parts of the island, intend, we perceive by the provincial papers, to adjust them to the London time as nearly as the present incomplete arrangement will admit of. The system pursued in Manchester is thus explained in the Manchester Guardian of yesterday:—The difference in longitude between Greenwich and Manchester is 2 degrees and 14 minutes in space, or 3 minutes and 56 seconds in time; and as the means of ascertaining with facility, at Manchester, what is the time at Greenwich, is by an eclipse of one of Jupiter's satellites; any difficulty of difference of opinion about time might easily be settled, if an order were passed for the clocks to be kept 8 minutes and 56 seconds before mean solar time, or any number of minutes that may be agreed upon. The weekly board of the Manchester Royal Infirmary have, under these circumstances, resolved that the clocks in that institution shall be kept 10 minutes before mean solar time,—which will be a close approximation to the time at Greenwich, as given in the Nautical Almanac. On the railway it has been arranged to transmit the Greenwich time to Manchester by electric telegraph exactly at seven o'clock this (Wednesday) morning. The station clerks at Rugby, Normanton, and Manchester, are to be on the alert at ten minutes before seven; and the left needle on the London instrument is to be held pointing to the letter E. Exactly at the instant of seven o'clock, Greenwich time, the needle is to be released, and will return to its ordinary upright position. The clerk at Rugby will instantly, on receiving this signal, release the needle for Normanton, and the clerk will as promptly communicate it to Manchester, so that not more than two or three seconds can possibly be lost in transmitting the time from London to Manchester.

When all the electric wires are complete, and the local clocks correctly set, there will be a simultaneous striking of hours throughout the country.—*Daily News*, Dec 2.

DIOCESE OF YORK.

Election of the Archbishop of York.—On Wednesday, in pursuance of Her Majesty's writ of *conge d'elire*, the Dean and Chapter of York proceeded to elect an Archbishop. The proceedings commenced at ten o'clock in the forenoon, when the members of the Chapter, appearing in their robes, took their respective stalls in the choir of the Cathedral, which was much crowded by persons wishing to witness the ceremony. Divine Service was commenced at the above hour, when the Rev. E. Metcalfe chanted the litany, and the hymn, "Come Holy Ghost," was afterwards sung. A procession of the members of the Chapter and the Vicars-Choral, headed by the Choir, was then formed to the Chapter House, which soon became filled to excess.

The following Clergy were present:—Members of the Chapter—the Rev. W. H. Dixon, Canon Residentiary, the Rev. Canon Hawkins, the Ven. Archdeacon Creyke; the Ven. Archdeacon Churton, the Rev. Canon Trevor, the Rev. Canon Johnstone, the Rev. Canon G. Dixon, the Rev. Canon Coates; the Rev. Canon Cooke, the Rev. Canon Croft, the Hon. and Rev. Canon Duncombe, the Rev. Canon Hotham, the Rev. Canon Barnes, the Rev. Canon Wrightson, and the Rev. Canon Sharp; Vicars-Choral—the Reverend W. Bulmer, the Rev. E. J. Rains, the Rev. W. H. Oldfield, the Rev. Dr. Stedman, and the Rev. E. Metcalfe.

The Rev. W. H. Dixon, Canon Residentiary, (in the absence of the Very Rev. the Dean) presided, and the proceedings were commenced by the Apparitor exhibiting the original citations, and making oath of the due execution thereof. The Apparitor then went to the inner door of the Chapter House, and called the members of the Chapter, the absentees being pronounced contumacious by the President. These preliminaries having been gone through, the writ of *conge d'elire* authorising the Dean and Chapter to proceed to the election of an Archbishop, and the Queen's letter recommending the Right Rev. Dr. Musgrave, to be by them elected, was read by C. A. Thiselton, Esq., Registrar. The ceremony of the election then took place; and the President and Canons present having signified their assent to the election of Dr. Musgrave, such consent was reduced to writing, and having been read, was duly signed by the President. The election having been completed, the President then published it in the nave of the Cathedral; and on the return to the Chapter House, it was decreed that the election be signified, and certified to the Queen and also to the Archbishop, elect, and proctors were appointed for the purpose.

A procession was then again formed, and the Chapter returned to the choir. When they came to the west door of the choir the President again published the election, addressing those in the nave. The members of the Chapter then took their stalls, and the "Te Deum" was sung, the President giving out the first words. The prayers for the Queen and Clergy were then said, and the service being concluded, the Chapter again returned to the Chapter House, when the necessary instruments were publicly read and decreed to be sealed, and the Chapter having adjourned to the vestry for that purpose, they were sealed with the Common Seal. This completed the ceremony of electing the Archbishop of York.—*Leeds Intelligencer*.

We learn with great satisfaction that the demonstrations amongst the Clergy, against the consecration of Dr. Hampden, are not confined to any one section of the Church, or to a few Dioceses, but are springing up in every quarter, either in the shape of protests addressed to Lord John Russell, or appeals to the Queen, or addresses to the Dean and Chapter of Hereford to refuse to elect, or to the Archbishop of Canterbury to interpose his undoubted authority to prevent the consecration.

Some persons, indeed, say that we ought to take it for granted that none of the Bishops will make themselves partakers in Dr. Hampden's heterodoxy, by consecrating him, and not express our doubts or apprehensions until they have shown themselves ready to admit condemned heterodoxy to the bench. To us it appears that the crisis is so urgent, that we would discourage no expression of feeling in whatever quarter or in whatever manner it may be shown. We consider this as due to the Bishops themselves. Bishops are but men, and are naturally much influenced by the expression of opinion. It is far more easy for Bishops to do their duty when public opinion is with them, as in the case of the Bishops who resisted the tyranny of James II., than to oppose the current of public opinion as those did who resisted the no less unjust oppression of William III.

We must, at least, show our Bishops that in the trial to which they are subjected, they have all the earnest-minded men in the Church on their side. For this reason, the more expression there is of public opinion the better.

But the exertions of the Church must not be confined to expression of opinion. All legal means must be taken to resist this most outrageous affront and injury. We earnestly hope that if the Ministers should be so ill-advised as to proceed, the first check will be given by the Dean and Chapter of Hereford. Again, we cannot bring ourselves to believe that, in the face of the numerous and earnest appeals, if it be only for inquiry, the consecration can take place without an investigation of the charge of heresy. It is also with much satisfaction that we learn that there are men of station resolved, by all legal means, to oppose this confirmation.

At one or other of these steps, we trust, it can hardly fail that this intolerable evil may be checked, and the Church rescued from this threatened danger.—*English Churchman*.

Shocking Death of the Hon. Miss Ryder.—Stafford Tuesday.—A most painful sensation has been created in this district by the death of the Hon. Miss Ryder, daughter of the Hon. G. Rider, and grand-daughter of the Earl of Harrowby, which took place at the noble Earl's seat, Sandon Hall, yesterday. On Sunday evening, between seven and eight o'clock, the inmates were alarmed by violent screaming. The Earl of Harrowby, Lord Sandon, and several of the domestics, immediately hastened to ascertain the cause, when they beheld the Hon. Miss Ryder rushing down stairs from one of the upper rooms enveloped in flames. Lord Sandon caught her in his arms, and endeavored to extinguish the fire. Unhappily the fire had inflicted the most dreadful injuries. When she was carried into one of the adjacent apartments she was found to be shockingly burnt about the face and body. Messengers were immediately despatched for the attendance of medical gentlemen in the neighborhood, and everything that could be suggested for the relief of the unfortunate sufferer was applied. Lord Sandon was burnt about the face and hands in his attempt to save the life of his niece. During the night Miss Ryder's sufferings were dreadful. She never rallied, and yesterday expired. She is said to have been warming herself, and her dress being of light material, it was drawn to the bars by the draught, and instantaneously fired. The shocking event has produced the deepest grief in the families connected with the noble Earl.

Clergy of the Protestant Episcopal Church.

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Brown, Rev. John C., 33 Tenth street.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Carter, Rev. Timothy J., 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Hart, Rev. A. Bloomer, 5 Mercer street.
Houghton, Rev. George H.
Halsey, Rev. Charles H., 281 Broadway.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Harison, Rev. William H., 32 Clinton Place.
Henry, D.D., Rev. Caleb S., Macdougal street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Leonard, Rev. Alexander, S., 14th street, near 9th Avenue.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 75 Spring street.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, Houston street.
Pound, Rev. Jesse, 50 Fourth street.
Powell, Rev. William, 155 Thompson street.
Preston, Rev. Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 20th, near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Weston, Rev. Sullivan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M., Atlantic, corner of Powers st.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton st.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F., 89 Henry street.
Guion, Rev. Thomas T.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, Rev. D. V. M.
Johnson, D.D., Rev. Samuel R.
Lewis, Rev. William H., 24 Myrtle Avenue.
Miles, Rev. George D.
Noble, Rev. Rirdsey G., 30 Clinton street.
Rodman, Rev. Washington, 366 Atlantic street.
Stone, D.D., Rev. John S., next door to Christ Church.
Staunton, Rev. William.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston street.

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Clapp, Rev. Caleb, 3 South Third street.
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In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.
November 13th.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.
Subscriptions received by the New York Agents,
December 11. STANFORD & SWORDS.

U. S. SCHOOL AGENCY,
Clinton Hall, No. 5 Beekman street, New York.
ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class teachers in every department who want employment, and all who wish to employ teachers, are respectfully invited to patronize the Agency. Letters of application should be brief, and give full particulars as to qualifications, terms, &c.
All orders for School Agency, and for Books, and school apparatus, will be executed on the lowest terms.
N. B. The Teacher's Advocate $1 in advance.
All letters must be post-paid.
Nov. 20—tf E. H. WILCOX, Proprietor.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss Ayres, Principal.
No. 54 West Twenty-first street, New York.
THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.
References.
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. July 17—tf

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:
One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.
Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.
Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.
A variety of Parlor Organs.
One second-hand Church Organ.
November 3—yly.

SWORDS'S POCKET ALMANAC, and Ecclesiastical Register, for 1848, containing the usual statistical information, together with the Constitution and Canons of the Church, forming a volume of 200 pages, 25 cents. A full supply of this little annual, in plain and pocket-book form, is now ready.
The Devout Churchman's Companion, containing Bishop Wilson's "Sacra Privata," and "Introduction to the Lord's Supper," with Prayers and Meditations suited to the Holy Communion, royal 32mo. fine paper.
Proper Lessons for the Sundays and Holy Days throughout the Year, 18mo. in every description of binding.
Will be ready next week—
Steps to the Altar, by a Parish Priest, 18mo.
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MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER!
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Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!
Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.
Admission 50 cents; children half price.
The Panorama will commence moving at 7 o'clock precisely.
Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A. M.
December 18—yl

ORGAN MANUFACTORY.
GEORGE JARDINE
Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.
HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.
Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl

SWORDS'S POCKET ALMANAC, for 1848, containing Lists of the Bishops and Clergy of the Protestant Episcopal Church in the United States, the Institutions of the Church generally, and the Diocese; together with the Constitution and Canons of the Church.
STANFORD & SWORDS,
January 8. 139 Broadway.

ORGANIST.

A Gentleman of some experience, wishes to get a situation in some Episcopal Church in this city or vicinity, as Organist. The practice he would use, would be equivalent in part for his services. Please, address G. [illegible] through the Post Office.
December 25.

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For the Education of Young Ladies,
White Plains, N. Y.
THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.
She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.
The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.
Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants
It will be a family school, and the number of pupils limited.
SESSION.
The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.
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For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.
A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.
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Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."
Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.
Louisville, Ky.—Rt. Rev. Bishop Smith.
October 9.

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No. 56 Wall street.
Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.
THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.
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The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.
Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.
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MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
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May 22—tf

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.
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A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.
The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.
No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.
The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.
TERMS OF TUITION:
Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.
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Sacred Music will constitute a part of the daily course of instruction.
REV. SETH DAVIS, A. M., Principal.
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THE RETREAT,
A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Under the supervision of the Bishop of Pennsylvania.
On School-house Lane, five miles, from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.
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Letters for "Retreat" to be addressed Box 859, Post-office, Philadelphia.
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August 28—eaw

ORGAN BUILDING CHEAP!
THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
October 30—tf HENRY PILCHER.

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